he LUTHERAN

LUTHERAN
OGICAL SEMINARY
THE LIBRARY

TEACHING RETARDED CHILDREN

Ohio congregation finds new field of service

l. 42, No. 10

DECEMBER 9, 1959

Reconfirm?

FOR A PLANE TRIP from Austin to Atlanta to New York and back, I made reservations weeks ahead of time. A couple days before leaving it was necessary to confirm my reservations. Yes, I was still planning to go.

WHEN I PICKED up my reservation the clerk reminded me to reconfirm my return trip as soon as I arrived in New York. At every stop along the route our hostess announced just before the plane landed, "If you hold continuing or return reservations, you must reconfirm at least six hours before scheduled departure time or your reservations *will automatically be canceled.*"

What if we reconfirmed in churches? Once confirmed, always firmed—though perhaps not always state of grace.

ALTHOUGH we neither reconfirm rebaptize, isn't reconfirmation alm necessity for the Christian? It 'is enough to have gotten the ticket, to confirmed our intention and annou our destination.

Perhaps it is true in the Christian as well as in the business of air t that unless we reconfirm at every jun along life's route, our reservations automatically be canceled.

—PHILIP L. WAHLBE

The LUTHERAN *News Magazine of the United Lutheran Church in Ameri*

G. Elson Ruff, Editor. Albert P. Stauderman, Associate Editor. Edmund W. Jones, Art Di Robert E. Huldschiner, Hilda Yost, Sigurd B. Hagen, Assistant Editors

COMMITTEE ON CHURCH PAPERS: Rev. Paul E. Valentiner, chairman; the Rev. Ernest J. Hoh, secretary; Rev. Willard D. Allbeck, Ph.D., D.D., Edmund C. Arnold, Donald T. Forsythe, L.H.D., Willi Keister, W. Emerson Reck, LL.D., Rev. Joseph Sittler, Jr., D.D., Rev. Theodore G. Tappert, D.D., Litt.D

PUBLISHED WEEKLY by the United Lutheran Publication House, 2900 Queen Lane, Philadelphia 29, Pennsy H. Torrey Walker, Business Manager. William H. Keyser, Advertising Manager. Harry B. Ward, Circulation Manager.

CHANGE OF ADDRESS AND RENEWAL ORDERS

are to be sent to Circulation Department, **The LUTHERAN,** 2900 Queen Lane, Philadelph 29, Pa. Please allow four to six weeks for changes to become effective. To insure accure on changes of address, please include present address sticker together with your new addre

Subscription Price, $3.50 a Year. Copyright, 1959 by the United Lutheran Publication House. Printed in Second Class Postage Paid at Philadelphia, Pa.

The LUTHERAN

iblic for
Only
By John Reumann 11

Keep Our
ng Personal
By Conrad Raker 16

Least of These
Learn
y Joseph K. Peaslee 19

Amish and
"Budget"
y Glenn D. Everett 22

ch in the News - 4
hington - - - - 10
seas: Sweden - - 33
s in the Churches:
a - - - - - - - 39
cky-Tennessee - - - 35
Baltimore - - - - 36
Hagerstown - - - - 38
gan - - - - - - 46
Lancaster - - - - - 48
Philadelphia - - - - 47
Reading - - - - - 47
Mountain - - - - 41
ington, D. C. - - - 36
nsin - - - - - - 45
A - - - - - - - 40
pus - - - - - 42

Make a Family - 25
ship Notebook - 28
nal Problem Clinic 30
s - - - - - - - 31
r to the Editor - 34
onclusion - - - 50

THIS WEEK . . .

● OUR COVER shows a teacher leading her class in prayer. She is Miss Georgia Skidmore, past retirement age but taking part in a bold experiment in education. Her pupils are retarded children, affected by various physical handicaps, and wouldn't fit into a normal school. The place where this unusual county-administered school is held is a United Lutheran church, Olivet in Sylvania, a Toledo, Ohio, suburb. The story was written by Olivet's Pastor Joseph K. Peaslee (*page 19*) also shown on the cover.

● EQUALLY UNUSUAL is the story of Lutheran George R. Smith who edits and publishes the weekly newspaper of Amish and Old Mennonite communities scattered throughout North America. His *Sugarcreek* (Ohio) *Budget* advertises "rubber tire surreys, only thirty years old" and "high-button shoes reaching half way up the calf." The story (*page 22*) was written by Washington newspaperman Glenn D. Everett who is also an unsalaried correspondent of the *Sugarcreek Budget*.

● YOU NEED a special passport to go to the monastic republic on Athos but if you're a woman you won't get in. The monks, living on the Greek peninsula behind medieval walls, not only won't admit women but even ban female animals. Philadelphia Seminary's professor of New Testament, John Reumann, now on a scholarship in Cambridge, England, visited Athos last summer, found it a fascinating place (*page 11*).

● BOTH SUPERINTENDENT Conrad Raker of Good Shepherd Home, Allentown, Pa. (*page 16*), and Superintendent Walter Harrison of the Germantown Home for the Aged in Philadelphia (*see last week's* LUTHERAN) agree that something must be done to alert the church to the serious difficulties of social mission institutions. Last week Dr. Harrison said we ought to have pooled, unified fund appeals. This week Dr. Raker replies: Let's have not fewer but more appeals.

THE CHURCH IN THE NEWS

Pastors blast movie morals

Motion pictures that exploit sex and violence "undermine and destroy the manners, morals and living habits of people both in the United States and abroad," the executive council of the Augustana Lutheran Church had declared. It asked churches and civic-minded groups to join its protest against "offensive" films.

Last month a conference of 180 Lutheran pastors on the West Coast joined the attack, issuing a statement that charged the motion picture industry with a "mounting threat to American morals." The clergymen represented the western districts of the American, Evangelical and United Evangelical Lutheran churches. The three bodies plan to unite as The American Lutheran Church next April.

"We are alarmed and incensed at the exploitation of immorality under the guise of adult entertainment in the film industry," the group said. The number of pictures that "irresponsibly exploit sex for sex's sake and violence for violence's sake" has "reached a critical stage. We condemn the prostitution of holy and noble things and the glorification of violence which threatens the moral fibre of our nation and undermines our free society," the ministers contin "We further protest the image of A can life portrayed in many films s abroad."

Joint action asked

Roman Catholics, Protestants and ought to work together to combat m unacceptable movies, Bishop Jame McNulty of Paterson, New Jersey, The bishop made the recommendati a report to Roman Catholic bisho the U.S. at their Washington me last month. He heads their committ motion pictures, radio and television committee also supervises the Legi Decency, which evaluates films.

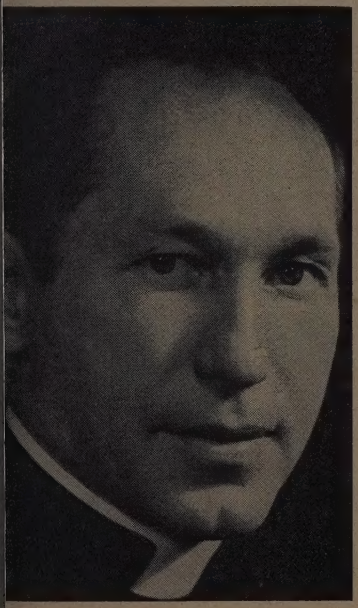
"Many of the morally unacce films produced and intended for juv audiences have received the appro the organized motion picture indu Bishop McNulty declared. Such endanger "the right of youth to its integrity." Even the advertising of films "can have a serious moral upon the uninformed and impressio youth of our land," he said.

Leaders of the three faiths had j earlier this fall, testifying before a gressional committee on the dange pornographic material sent throug mails. Legislators agreed, called the a major factor in the rising rate of nile delinquency. The House pas bill stiffening penalties for those wh obscene matter through the mails. S action on the bill is expected in Ja

Off-track betting opposed

Protestant groups in New York went down to defeat in 1957 when approved legal bingo games for cha causes. Last year the state Coun Churches, the Protestant Council City of New York and other c groups had engaged in another legis

e. New York City's Mayor Robert Vagner had sought to legalize and street-corner betting on horse races. measure was defeated by the state lature.



READY TO FIGHT BETTING
Dr. Dan M. Potter

st month Mayor Wagner's adminis- n renewed its effort to raise $200 on annually in tax revenue by li- ng bookmakers. A four-member rity of the mayor's seven-man study nittee had urged legalized betting as ans of increasing respect for the law of reducing opportunities for police ption. A three-member minority that the widespread gambling would ase police corruption and "could a large body of citizens to become lers."

. Dan M. Potter, director, said New 's Protestant Council would use "all its strength" to fight the mayor's bet plan. He called attention to "inherent dangers of sanctioning an increase in gambling opportunities for those least able to afford it" and to the "continuing deterioration of this city's moral life."

Albany sources said a Democrat-sponsored gambling bill was sure to be killed by the Republican-controlled state legislature. Gov. Nelson Rockefeller was reported as opposing any further legalized gambling in the state.

Bingo nets $5 million

Church and charity groups had netted nearly $5 million from bingo since it became legal in New York State two years ago, State Lottery Control Commissioner Richard W. Hannah said. More than 600 cities, towns and villages had approved the games through local option referenda.

Total receipts at bingo games have been $21,353,272 with a net profit to the sponsors of $4,851,593, Mr. Hannah reported. Players won prizes valued at $15 million. State and local governments got $366,820 in taxes.

Constitutional amendment giving bingo the green light was adopted by New York voters despite opposition by some Protestant and Jewish groups. Roman Catholic authorities took no official stand, while veterans' organizations favored the game.

Church groups fight gambling

State and local councils of churches had been battling gambling bills in a dozen states in recent months. In Massachusetts a bitter fight against legalizing beano, a game similar to bingo, was won by a 102-97 vote in the state legislature. The state Council of Churches led the fight against the game, which had been outlawed in 1940 after racketeers had

taken it over. Roman Catholic and veterans' organization spokesmen said the game was "wanted by the people of Massachusetts" and was needed for church and school building funds.

Nebraska's state legislature adopted a modified bill permitting bingo games after Gov. Ralph Brooks had vetoed an earlier measure. Hawaii's house of representatives swamped a gambling bill 44-7 after Honolulu's Council of Churches had led opposition to it. Legislatures in Illinois and Indiana turned down church-opposed betting bills. Missouri's lawmakers killed horse-race betting and bingo bills after Protestant spokesmen warned on "opening the door to vice." In North Carolina, a plan to reopen dog and horse race tracks with pari-mutuel betting was dropped. Baptist and Methodist spokesmen led the opposition.

NLC-Missouri talks set

Long-awaited plans for future co-operation between the National Lutheran Council and the Lutheran Church—Missouri Synod moved a step forward last month. The NLC is an agency for eight Lutheran bodies. Impending mergers will soon reduce the eight to three—two large groups and one smaller one. They include about two-thirds of America's Lutherans. The Missouri Synod, with more than two million members, is not an affiliate of the NLC but co-operates with it in service to military personnel, refugee work and world relief.

The council's 15-member executive committee and five Missouri Synod leaders met at Chicago Nov. 19, agreed to open exploratory talks at a three-day session "during the first part of July." The first discussion will be devoted to the doctrinal basis for co-operation, representatives agreed. Preliminary statements will be drawn up by committees of theologians to provide a starting point for talks. Each group will also compil detailed summary of present co-opera activities.

LWF secretary in hospital

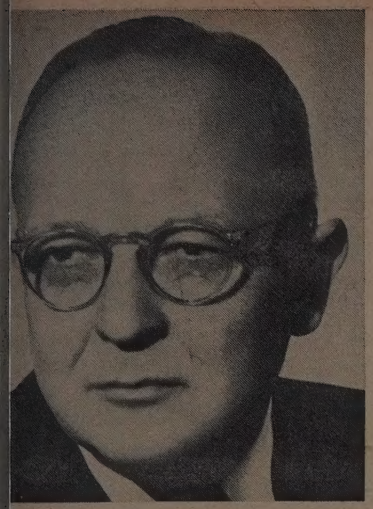
Dr. Carl E. Lund-Quist, executive retary of the Lutheran World Federa since 1951, is in a Geneva hospital a a "slight stroke," according to rep from the Swiss city. The Kansas-b churchman, 51, had last March been pitalized because of "hypertension secondary symptoms." He had resu full activity and attended LWF meet in Europe and Australia during the s mer.

LWF officials said there was "no mediate cause for alarm" and that Lund-Quist was attending to some o work from his bedside. They added he "would not be able to return normal working schedule in the future."

To lighten the heavy load Dr. L Quist has been carrying in recent y the LWF executive committee rec named the Rev. Kurt Schmidt-Clause Wunstorf, Germany, as assistant ex tive secretary. He will take over duties on May 1.

Catholics denounce birth contr

Promotion of artificial birth contr a means of combating the "popul explosion" was denounced by the Rc Catholic bishops of the U.S. as "mo humanly, psychologically and politi disastrous." The hierarchy's state assailed proposals made by a grou Protestant scholars in England earlier year and by a U.S. government com tee. The Draper Committee, which studied U.S. foreign aid programs, recommended to President Eisenh last July that "demographic informat



ANNOUNCES RETIREMENT

J. Conrad Seegers, president since 3 of Muhlenberg College, Allentown, wants to retire not later than Jan , 1961, he told December meeting oard of trustees of the college. Dr. ers, 66, was formerly dean of Tem University. Start of co-education and 1.5 million improvement campaign ked his tenure at Muhlenberg College.

---

ncluding birth control advice — be n to nations requesting it as a means urbing too-rapid population growth. he bishops said the phrase "popula- explosion" was used as a "terror tech- ue." They added that it was "simply true" that birth control was "grad- y becoming acceptable even in the holic Church." They said they would t any use of public funds, at home broad, to promote birth control.

Our intentions are to reaffirm the po- n of the Catholic Church that the true solutions are those that are ally acceptable under the natural law God," the bishops' statement said. They noted that their church distinguished "artificial birth prevention" from other forms of control which are "morally permissible." The rhythm method with married couples practicing abstinence except during the so-called safe period now has Roman Catholic approval.

Statement is questioned

The Roman Catholic stand would "condemn rapidly increasing millions of people in less fortunate parts of the world to starvation, bondage, misery and despair," responded Episcopal Bishop James A. Pike, chairman of a recently organized Clergymen's Committee on Planned Parenthood. He said it "was about time to bring out into the open" the fact that many American Roman Catholics use birth control. He demanded to know if the policy set forth by the bishops is "binding on Roman Catholic candidates for public office."

In prompt reply, Sen. John F. Kennedy (Dem.-Mass.), mentioned as a candidate for presidential nomination, told the New York *Times* that "it would be a mistake for the U.S. to attempt to advocate any policy concerning birth control in underdeveloped countries." He said his position had been taken before the bishops issued their statement. His policy as President, the senator said, would be guided by what he considered "the best interest of the United States." Sen. Kennedy is a Roman Catholic. Two other Democratic leaders, Adlai Stevenson (Unitarian) and Sen. Stuart Symington of Missouri (Episcopal) said they favored providing birth control information to any nations requesting it.

Dr. John C. Bennett, dean of New York's Union Seminary, said it was tragic to see Roman Catholic leaders pressing "a point of view on birth control which has no sound moral or religious basis

and which has been rejected by most other Christian groups."

Priest warns on political pressure

Roman Catholics should not use civil laws to press their views on birth control, the Rev. Gustav Weigel told a forum at Brown University, Providence, Rhode Island. The Jesuit theologian said Roman Catholics make a "political error" when they do so. Massachusetts and Connecticut have laws which prohibit physicians from giving birth control information, even in cases of danger to life. Efforts to amend the laws have been opposed by Roman Catholic leaders and legislators.

If a Roman Catholic wants to live up to his church's teachings, Father Weigel continued, "let him do so and let him allow his neighbor to practice chastity as he thinks it should be." The Roman Catholic Church will never abandon its teachings against birth control, but "there may be an evolution of our concrete situation which will require a modification of the application of the principle," Father Weigel added.

In England, Roman Catholic groups said they would "no longer subscribe" to the British edition of *Reader's Digest* magazine because it carried advertisements for contraceptives.

Southern Baptists mull public issues

With nearly ten million adult members, the Southern Baptist Convention comprises one of the largest church bodies in the U.S. In Baptist organization national, state and local groups are independent, but co-operate voluntarily. Last month many state conventions met and took actions on scores of public and church issues.

A main concern proved to be the possibility of a major party naming a Roman Catholic as its presidential candidate 1960. Alabama, Arizona, Kentucky, O homa and Texas Baptists opposed s a move. "In view of the fact that Roman Church is both a religious and ambitious political system aspiring t a state, we recommend that our pe bear these facts in mind when aske vote for a Catholic official," the T Convention resolved. Several groups scored President Eisenhower's Dec visit to Pope John XXIII as a viola of the principle of separation of ch and state and as a threat to relig liberty.

State conventions also opposed Sun commercialism, tax aid for educati institutions, and increased liquor tra Mississippi Baptists chided their s government for "hypocritical" laws taxed liquor sales, which are illegal the state.

Improved race relations sought

Although Southern Baptists do not clude Negro churches, resolutions s ing better relations between the r were adopted by several groups. Te Baptists approved a statement seek to "encourage religious communicati between Negroes and whites" and c demning the "un-Christian indignities the caste system long imposed on groes." North Carolina Conven charged that "beyond making pronou ments," churches have done little in gard to the race issue. They said dist tions between "Negro and white nee be bridged over by affirmation and ac which take seriously the New Testam message of God's love for all men. Th has been widespread reluctance to m even in the direction of righting lo standing wrong. This is symptomatic a sickness in our society."

Dr. Theodore F. Adams of Richmo

ginia, president of the Baptist World ance, told the North Carolina con- tion that if Americans attending the nce's next meeting at Rio de Janeiro, zil, next June "behave like some erican tourists, we can set our mis- ary work back half a century. Don't k or smoke—because Brazilian Bap- don't drink or smoke. And do not se to sit by someone of a different color, for there is no segregation hristians in that country."

tholics gain in Sweden

or nearly 200 years after the Refor- ion only Lutheran worship was per- ed in Sweden. In 1780 King Gustav granted freedom of worship to non- heran Christians. Roman Catholic ses were said in Stockholm in 1783. 837 the first Roman Catholic church e built in Sweden since the Refor- ion was dedicated—St. Eugenia's in kholm.

wenty-five years ago there were five shes and about 6,000 Roman Cath- s in all of Sweden. Due to influx of gees and migration from other lands e are now 26,000, of whom 6,000 are ve-born. Largest entering group has n the 7,000 refugees from Hungary, t of whom are Roman Catholics.

hese statistics were revealed during tockholm debate on Roman Cathol- m last month, reported the National holic Welfare Council. It was stated 183 converts had been received into the Roman Catholic Church during the past two years. Retired Bishop Johannes Erik Mueller and Archbishop Martin Lucas, apostolic visitator to the Scandinavian countries, head the Roman Catholic mission to Sweden.

Recent statistics showed that more than 96 per cent of the Swedish people held some active relationship to the Lutheran State Church, although Sunday church attendance is low. Since 1952 members have been permitted to withdraw from the Lutheran Church and thus escape church taxes, but only 26,369 —less than one-half of one per cent of the population—have given up their membership.

DR. BEASOM DIES

James P. Beasom, Jr., 60, former pastor First Lutheran Church, Glendale, and first l-time president of the California (now cific Southwest) Synod, died suddenly at home in Rialto, Calif., on Nov. 28. Fu- ral services were held Dec. 2 at Glendale. ore information will appear next week.

Atheist refused office

A Maryland man had been denied a commission as a notary public because he refused to take an oath declaring his belief in God. Roy R. Torcaso of Bethesda had balked at the statement, "I do declare that I believe in the existence of God."

Mr. Torcaso took his case to Montgomery County Circuit Court. Backed by the American Jewish Congress and the Civil Liberties Union, he held that the state constitution violated national policy. The constitution says, "No religious test ought ever to be required as a qualification for any office of profit or trust in this state, other than a declaration of belief in the existence of God."

Circuit Judge Ralph G. Shure held that the state constitution rightly imposed "some religious restriction" since even a notary might have to administer oaths which invoked the Deity. The state had a right to set its requirements for an office of trust, he said, turning down Mr. Torcaso's appeal. Attorneys said they might take the case to the U.S. Supreme Court.

WASHINGTON

By ROBERT VAN DEUSEN

NUCLEAR TESTS

THE UN GENERAL ASSEMBLY took seriously its task of being a sounding board of world opinion. Several proposals relating to the halting of nuclear tests passed the Assembly in quick succession.

The first UN action was a resolution calling on France to abandon its plans to test an atomic bomb soon in the Sahara desert. The French delegate, Jules Moch, appealed for negative ballots as "a mark of friendship for France." He warned that France would proceed with its testing program regardless of the vote.

The resolution was passed, 51 to 16, with 15 abstentions. The U.S. and Great Britain were among the nations in the negative. The required two-thirds majority was secured by the solid support of the Afro-Asian group, which sponsored the measure, the Soviet bloc, all the Scandinavian nations, Canada, and several Latin American nations. The size of the majority was a blow to French prestige.

Next came an Irish resolution asking the Geneva Conference to consider an agreement limiting nuclear weapons to powers now possessing them. This was passed by an even larger majority, 68-0. There were 12 abstentions, including France and the Soviet bloc.

THE NEXT MORNING the rising tide continued. Austria, Japan, and Sweden joined in a resolution urging the U.S., Russia, and Great Britain to refrain from nuclear testing while the talks on the contr cessation of the tests are in progress. passed the Assembly, 78-0, with France and Afghanistan abstaining.

Pressing the point, the Afro-A bloc introduced a measure appealin *all countries* to refrain from te weapons while negotiations for a test are going on. This proposal was proved 60-1, with France casting the negative vote. Twenty countries, in ing the U.S. and England, did not

World opinion

THIS UPSURGE of sentiment among uncommitted nations against nu testing poses a real problem for Fra The influence of the smaller countrie the General Assembly is increasing, the power of world opinion to affect actions of the great powers is a gro phenomenon.

For months, President de Gaulle been making no secret of his intentio complete his country's nuclear te program. He feels that France's c to greatness depends on equal statu this and other areas. But if he achi this by defying such overwhelming pressions of world sentiment, it ma an empty victory.

The strong stand taken by the G eral Assembly may become embarras to the U.S. in regard to its own fu policy. The current moratorium atomic tests was to have ended on 31, but was extended by President Ei hower to Dec. 31. Pressure is being erted from many quarters to resume nuclear testing at that time.

The moral force of world opinion, rected now against France, could swiveled with ease to focus on U nuclear policy. American officials learning that basic national decisions m be made in an international context.

visit to Athos, the Greek Holy Mountain,
es you back one thousand years in time

Republic for Men Only

JOHN REUMANN

ONLY 175 MILES north north-east from bright lights of Athens, a rocky ek peninsula called Athos stretches he Aegean Sea. If you visit there it s you back a thousand years in time. Athos, the Holy Mount, easternmost three fingers of land shaped like a ent, is an ecclesiastical republic, a d without women, inhabited by monks the Orthodox faith still living in the ient glories of the Byzantine Empire. ne monks think Athos is the "exceed- high mountain" from which Satan wed Jesus the kingdoms of the world. thought about what I knew of the history of Athos as we flew, one hot August day, from Athens to Salonika — St. Paul's Thessalonica — and then bounced across unpaved roads, through Aristotle's birthplace, Stagira, to the last "civilian towns" before the wall that cuts off Athos from the outside world.

Beyond, no woman may go, even female animals are banned. Special permits are required from the Greek Foreign Office and the Archbishop of Salonika. These documents must be exchanged at Karyes, the capital of Athos, for an ecclesiastical passport admitting you to the monasteries and their hospitality.

ATHOS, some thirty miles in length and five to ten miles in width, with moun-

RUSSIAN MONASTERY ONCE HOUSED SIX THOUSAND MONKS

tains rising steeply from the sea to heights over 6,000 feet, was first mentioned in literature as one of the peaks where a fire-beacon flashed word of the fall of Troy to Greece.

In 480 B.C. a Persian king, Xerxes, tried to cut a canal across its narrow neck, so that his troops would not have to sail the rough seas around the cape; the scar can still be seen. An admirer of Alexander the Great wanted to carve the mountain into a statue of his master —Mt. Rushmore on a giant scale. But it was the Christian hermits and monks, settling there from the fourth century on, who brought Athos its fame.

In time twenty monasteries grew up, mostly begun in the ninth or tenth century. The monks were Greek, Bulgarian, Serbian, or Russian. The Turks, during their long rule in Greece, respected Athos and its inhabitants, and now the country is by treaty a theocratic republic, represented externally by the Greek government but autonomous in many ways. But it is not an Orthodox "Vatican City" for Athos is no international headquarters for a world church although the monasteries provide spiritual center and symbol for Orthodox churches.

YOU REACH ATHOS by boat, down the west coast from the last mainland towns to Daphne, a tiny port where sleepy customs and police officials record arrivals and a few shops and restaurants, already lacking the woman's touch (and soap), cater to the needs of visitors. Tourists seem predominantly German. Everywhere we were asked, *"Allmagni?"* Thomas Cook's has no branch office here!

After a trip to Karyes, a few miles inland from Daphne, to secure the passport, you are free to visit any or all the monasteries you have stamina for. But you must arrive at each before su
when the gates close for the n

A monk at the gate takes the cre
tials and ushers you into the abbey. I
black coffee, cold water, a sweet ca
and a shot of *ouzo*, the colorless but
tent Greek liquor, are served to re
the traveler. The full ceremonies are
often omitted—too many visitors c
pared with the old days.

SINCE THERE is but one primitive r
on Athos, a logging trail to take tim
cut on the slopes near Karyes down
the sea, the best means for getting a
where is on foot. Sometimes cobbleste
paths zigzag their way up a mounta
side. Often there is just a trail, unmark
at a crucial fork. We set out to walk
Karyes, but after a half hour of
climbing during which we twice lost
way, a mule driver appeared with th
animals and we tried muleback.

Riding is pleasant enough if you, t

MONKS AND DONKEYS, THE ONLY RESIDEN

MULTICOLORED BUILDINGS, ERRATIC ARCHITECTURE: THIS IS CHAPEL AT VATOPEDI

er, or the mule knows the way, but a experience almost ended disas- sly when the 13-year-old driver-boy unable to control the animals. I half- ped, half was thrown by a runaway, l by mutual consent we parted com- y, then hurried to rescue a French ıpanion who was clinging to two s, holding back his animal which ıted to drag him deeper into a forest ow-hanging branches!

Another day we tried travel by boat ng the east coast, in order to avoid hazards of mule rides. We soon ned why Xerxes had dug a canal to id the voyage. First to be sick in the hing, twenty-foot fishing boat was a eek navy man. There was good rea- why St. Paul numbered the perils of deep among the sufferings he faced!

THE MONASTERIES are remarkably ilar in plan. There is a main gate, ally with a tiny store run by a monk sell crude carvings, sometimes cig- ttes, tinned meat and fish. The gate ls into a courtyard with buildings on all four sides. Often they look like fortresses. In past centuries monasteries had to be guarded against pirate raids.

Churches, domed with great cupolas of lead, have red painted walls with frescoed paintings of Bible scenes or lives of the saints on the front narthex. A sacred well or phiale rises elaborately nearby, a few trees, perhaps a bell tower, often with a grotesque black figure to strike the hours, and a refectory where the community may eat. Architecture is undistinguished, a mass of styles and colors, sometimes with precarious balconies hanging high above the ground.

Monasteries are organized along two different lines. Eleven are *coenobitic*, ruled by an abbot, members sharing all things in common (in Byzantine times this equality was even carried to the exchanging of clothes right off the back once a week!). Nine are *idiorhythmic*—here monks choose their own governing council, can own property, and set their own rules about worship and diet.

Outside the monasteries are some dozen *skitai* (clusters of organized houses

about a church), detached cottages, and hermits' cells. In all there may be 2,500-3,000 monks left on Athos, though at one time, just before the First World War, the Russian monastery alone is said to have housed as many as 6,000.

FOOD IS SPARSE. Lunch or dinner usually consists of a plate of beans, swimming in olive oil (twice as much oil if they dislike you!), bread, and fruit or vegetables in season, meat only on rare occasions. You best provide your own breakfast by keeping bread from the night before and opening a tin of meat.

Living facilities vary from the very primitive to the faded grandeur of Vatopedi monastery's guest rooms—style and details here, right down to the pictures on the wall, reflect nineteenth century Czarist Russia, and, for a change, there's a real toilet at Vatopedi.

One traveler has rated monasteries as to food, rooms, bedbugs, and toilets. His comments read, on Koutloumoussiou, where we spent our first night, "very bad, primitive, millions, disgusting," respectively. At points we found things better than he said; at others there were bugs where he saw none.

What do the monks of Athos do? They are not scholars or learned men, as in some western monasteries. Libraries were disappointing. Biblical manuscripts are often late and undistinguished, books and other resources seem little used, save by visiting professors. Once we saw a collection of current periodicals and religious tracts, but there is no great tradition of scholarship. Nor do the monks engage in works of mercy or preaching among the local people.

Athos monks are simple men of the soil, drawn mostly from peasant stock, who work the rich lands around the monasteries, though diminished numbers do not allow them to farm as ably or e sively as a hundred years ago. "Civi employees often help out. The m too, of course, spend great chunk time in chapel, though the chantin heard was surprisingly unimpressive dull, not only dissonant to Western but also poor in quality compared many parish churches in Athens.

HIGH SPOT OF OUR TRIP was a r spent at the Pantocratoros monaster the eve of its annual festival, Tr figuration, on Aug. 19. Lest reader the "Worship Notebook" wonder this date instead of Aug 6 or some in January, the explanation is that A still follows the old Byzantine cale (monks never shifted to the Grego in the sixteenth century), which is s thirteen days out of kilter. A Byzan method of reckoning the hours is used, whereby twelve o'clock alw equals sunset and clocks therefore sh be changed every day. Only Vato has gone over to the Western syste calendar and t me.

We watched an all-night vigil ser opening the festival. So many gu came, monks from other monasterie few pilgrims, more tourists, and bishop of Karyes, that sleeping space available only on the floor.

The great banquet was a scene out the middle ages with frescoed din room, torch light, the bishop at the h table signaling when one could start eat, when to drink the wine, and wh one must stop, for no one eats after bishop gets up! The menu was exo soup, a good wine (unresinated for change, unlike many Greek wines wh taste like turpentine), fried octopus t tacles, stewed octopus, snails, and fr

Watching the spectacle, I could help speculating on the future of Ath

WOODEN POLE BEATEN AGAINST BUILDINGS CALLS MONKS TO WORSHIP

its monasteries. Incurable romantics medievalists (who sometimes know os only from books) have much to in their praise. We found little to se. This archaic way of life that s its back on the world does not now e much of a contribution, either to ning or to works of love. Artistic tra- on is sterile, mostly poor copies of s or stylized carvings borrowed from k models. Even the devotional life spirituality, so often praised, seems overished; at least the spirit in mod- Greece does not value it too highly.

YDNEY LOCH, a Scotsman who lived the doorstep of Athos and knew it as others, writes in his book, *Athos, the y Mountain,* how land-starved peas- look at the monastic lands and wait erly for the monks to die out so that may work the fertile soil of the insula. Great estates once owned by monks have already been lost behind Iron Curtain, and even in Greece ough expropriation.

More cynical observers point to the low level of culture, the laziness and non-productivity, and even homosexuality among the monks. Sympathetic students point out that the trend in the Greek church is to let monasticism die but to encourage a more vigorous parish life and educated priesthood.

PERHAPS Athos is in a fatal decline, although there are men in their teens and twenties among the monks and there is much repair work in process of completion. Perhaps it will change. A new highway across the Chalcidis will bring many more visitors to its doorsteps, and a boys' school founded at Karyes in 1953 may attract monastic candidates for the future.

But whatever the future, visitors to the theocratic republic will take home with them unforgettable impressions of primitive beauty and the satisfaction of having seen with their own eyes what life was like in Christian Byzantium one thousand years ago.

INNER MISSION CRISIS: II

Let's Keep Our Giving Personal

By Conrad Raker

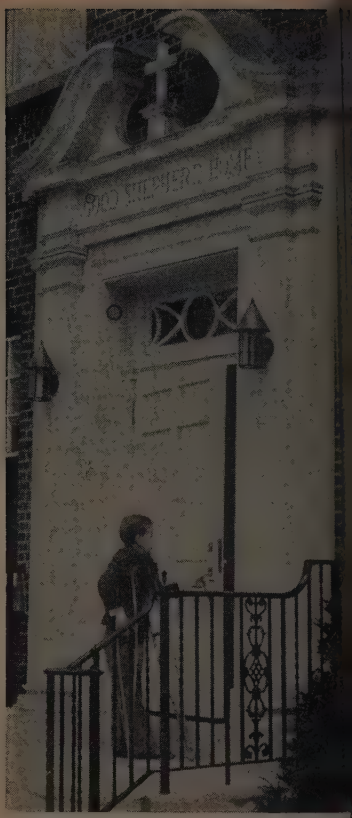
Since the war church institutions have expanded and added new facilities so rapidly that meetings of welfare executives often sounded like a "Can You Top This?" show.

This sounds good. Institutions should grow to meet new demands. But with all this growth came not only additional people, services, buildings, but also rising costs—inflation, if you will.

Every church institution faces a tremendous increase in overhead. Meeting this overhead, even without looking to the future for necessary expansion, is the problem.

How can we finance our institutions? Frequently the cry is heard that "there are already too many appeals." For years we've had this dunned into our heads until we began to accept it.

This attitude has spread from the community, where there may be some reason for it, to the church where it begins to look like a lame excuse for doing nothing. If you remove all appeals but one, you are just one appeal away from no appeal at all. The indifferent heart can easily fi excuses.



Good Shepherd Home, Allentown,

In social welfare the church has be relinquishing the field steadily to the sta For a long time we have satisfied ourselv with the assertion that the church is r sponsible for the advanced and enligh ened attitude of the state toward huma needs. A look across the iron curta shows a state just as concerned for huma needs without the hyprocrisy of a "tak all-the-credit church."

s THE CHURCH losing its vitality in in- missions? Let's look at the church in rmany, which was the homeland of the er mission idea. We look back and nk there were giants on earth in those 's. Francke, Mueller, Von Bodel- wing — they enkindled a dedicated irch zeal. Individual Christians re- nded and brought into being a whole t of welfare institutions and agencies. What is the picture in Germany to-

CONRAD W. RAKER has been superintendent of Good Shepherd Home for the handicapped in Allentown, Pa., since 1941, taking over from his father who founded the institution. He's a graduate of Muhlenberg College and Philadelphia Seminary (Muhlenberg D.D. 1956). Dr. Raker opposed the plan to pool fund appeals of institutions of the Pennsylvania Ministerium supported by Dr. Walter Harrison of the Germantown Home for the Aged (*see last week's* LUTHERAN). Here are his thoughts on how to solve the inner mission crisis.

day? The institutions still exist but only because the state is ready to cover the deficit.

A pastor-superintendent of a German inner mission institution told me one day several years ago that his institution went one million marks in the red that year. The statement electrified me but had no visible reaction on him. He put his flute recorder back to his lips, finished the Advent hymn he was playing and calmly said, "The federal government will have to increase our allotment."

This reasoning, from too many appeals to one appeal, to no appeal, to government subsidy, like Euclid's line in Geometry, is the shortest distance between two points.

Are we really concerned for human needs? Does the love of Christ constrain us? I believe that there are thousands upon thousands of Christians who are waiting for a chance to respond to a Christian appeal. We, of the inner missions, must tell our story. We must not quit the field, neither must we be regimented to the point where each institution or cause loses its individuality.

ADVOCATES OF THE one-appeal idea point to the savings to be effected. In our society we could effect considerable savings if there were only one insurance company, one bank, one company to make all cars or sell gas in the nation.

Communities have valid reasons for endorsing the one-appeal idea. The most important is that United Fund or Community Chest appeals lend themselves to payroll deductions. Company employees can elect to contribute by having their share taken off their pay checks.

This the church cannot do. The church operates in an area where many institutions compete for the loyalty and affections of the constituency. A single appeal

would fail to fully utilize this investment in good will and might be forced to use more high pressure salesmanship than heart.

BUT PROBABLY the biggest loss to the church, if such an idea were put into effect, would be the loss of bequests to charitable institutions. Thousands of Christians have remembered a favorite church charity in their will, one they have come to know and love—even the brick and mortar of the buildings is testimony to them of the love of God reaching out through their church to serve children, aged, the handicapped in their hour of need.

The building programs of our church institutions and their capital growth are all a direct out-growth of memorials through bequests. It's my guess that the total of funds received by institutions and agencies of the Lutheran Church in America over the past fifty years through the legacies of friends and church members may amount to one hundred million dollars.

The plan for the united fund appeal specified that money received by an institution or agency from bequests would not be deducted from whatever amounts the institution would be entitled to through the federated fund. But I believe that an agency or home which participates in the joint fund and would therefore be prevented from promoting its own annual fund appeals might tend to be forgotten by those in a position to remember it in their will. An institution's annual fund appeal is the most important link with its friends in church and community.

SEVERAL YEARS AGO during a building program I spent much time in door to door solicitation. Many a time standing before a strange office door the hope went through my mind that no would answer until one day a cha occurred in me. You're not a begga said to myself; you are offering this r an opportunity to serve. A light went inside me, my whole attitude chan what I formerly did as a duty, I later as a joy.

The people of the church are not lo ing for fewer opportunities to se They're looking for more, but they n be informed. What then is the answ

INSTITUTIONS have different probl across the United Lutheran Church America, but I believe all of them wo benefit from these suggestions:

1. Elevate the importance of inst tions in the eyes of the synod.

The combined budgets of the inner m sion institutions on the territory of synod to which I belong is equal to total budget of the synod. Yet not cent is supplied to any one of these stitutions by the synod.

The report we submit to the synod c vention is a written one. Twenty ye ago each institutional director was lowed 15 minutes to explain the yea activity. This has been decreased yea until at present we have no chance make a verbal report.

2. We should use every modern t of communication to make needs known. Industry uses all these to sell its products; should be less diligent?
3. We should not make fewer appea but perhaps more. We should n lessen but quicken the sensitivity human need. We should challen our people by making the nee known. The heart of all charity responding to a known need. G ing to be successful must be pe sonal. Let's keep giving person

orgia Skidmore prepares class for a lesson on writing

The Least of These Can Learn

nurch and State in an Ohio town are working gether to teach mentally retarded children

JOSEPH K. PEASLEE

CHURCH AND STATE are co-operating in Ohio town to fill an important void education. Olivet Lutheran Church Sylvania, a Toledo suburb, is working h school authorities of Lucas County supply mentally retarded children with ucation tailormade to fit their needs hout overtaxing their capabilities.

Mentally retarded children are born o all kinds and conditions of homes to professional persons of high intelence as well as those of lower intelligence. Two out of every hundred children are mentally retarded. Most of these children can attend regular classes or classes for slow learners in public schools.

But one out of four of the mentally retarded are rejected by most school systems as being unsuited for classroom adjustment. Such children take the teacher's time away from other students, and because of intellectual and social demands that they cannot meet, develop serious personality problems and become a disruptive force in the classroom.

Staying at home, the child becomes bored. "There's nothing to do." When they try to play with neighborhood children whose mental age they are (three and four year olds) the younger children's parents become protective. Fear and superstition still prevail.

To DO SOMETHING about these outcasts, Lucas County citizens voted last November to raise a special 0.3 mill tax. Olivet Church was selected because of its facilities (all of its classrooms meet state board of education's specifications) and because of its location (extreme west-end of metropolitan Toledo).

An experimental class was conducted last spring under the direction of Charles Klippstein, county co-ordinator of aid for retarded children, and taught by Miss Georgia Skidmore. Miss Skidmore, a septuagenarian who would have to produce her birth certificate to prove it, is a retired teacher from Toledo. She has had special training and experience teaching the mentally retarded.

The class, composed of six children ranging in age from eight to fourteen years, has one Negro boy and one white girl. Despite these differences, they had certain common characteristics. They were all below 50 in I.Q. and none could be admitted to public schools. All them had speech defects and most them other physical handicaps. Alm without exception, they responded to full limit of their ability.

In the guise of play, they were be taught manual skills and improved ordination. One spastic boy learned joy of running for the first time in life. Basically, the class was conduc on what amounts to a pre-school le although some children learned to pa fully spell out single-syllable words.

THIS FALL the school continued on enlarged scale. The staff has been larged to six teachers (two Negroes), t helpers, a part-time custodian and cook. Classes have been divided, rat children according to intelligence, si social adjustment and age.

Attendance has risen to 40 stude

EARL, 8, SPENDS FIRST DAY IN SCHOO
First challenge to body and mind

Joseph K. Peaslee is a graduate of Gettysburg Seminary. He served churches in Baltimore, Oklahoma City and Wichita before coming to Sylvania. More than a decade ago he was executive director of the Oklahoma Mental Health Association during its crusade to improve the care and treatment of the mentally ill and mentally retarded. This work was cited in a book-length story in the *Reader's Digest* titled "Oklahoma Fights Its Snakepits."

NDA, 10, HAS TWO BROTHERS IN CLASS
Simple tasks pose problems

ng in age from three to 15 years in classes. Early start in the school, ts feel, will give youngsters a bet- nance for adjustment. One child, a h boy, is blind. All of the children ffectionate and few of them are shy. e school day begins at 9 A.M. and nues through 2 P.M., five days a . One part of the teachers' job is seling with the parents most of n are put on the defensive by a guilt plex.

ivet Church's pastors, Joseph K. ee and Charles W. Koons, have no direct duties but are responsible for church-school liaison and certain administrative details. The church also contracts to furnish cook and custodian, but teachers and helpers are under county supervision.

Even four small classes require administrative adjustments for the church. The sexton's work-load increases. The insurance premium climbs. Storage facilities for supplies and equipment must be developed. The Child Welfare Board is underwriting the financial aspects of the program.

How WILL the children benefit? This is the real question. Some of them have been isolated too long from other children. They are learning to play together for the first time. One of them said "no" to every question the first day, but now she is beginning to respond and participate. Probably none of them will ever be self-supporting adults, but all of them will be better able to do some of the routine care for themselves and be less a burden upon society. There is purpose and self-respect for them even in the smallest achievement, the slightest progress.

The United States Department of Health, Education and Welfare is studying the program to determine whether it qualifies for governmental aid. Is it possible that other communities and churches will dare to investigate and develop a similar program for these all-but-forgotten children?

A COUNTRY CLUB may justify itself in serving an exclusive class, but not a Christian church. Insofar as our church exists to serve our clique or class and not to bring us to common repentance and renewed fellowship with all men, it is a country club rather than a Christian church. —ROCKWELL C. SMITH: *People, Land, and Churches* (Friendship Press)

The Amish and Their "Budget"

Lutheran Publishes Newspaper For Continent-Wide Community

By Glenn D. Everett

George R. Smith is an active Lutheran layman with an unusual occupation. He edits a weekly newspaper published for another denomination.

The denomination is as unusual as the newspaper. The paper is the *Sugarcreek* (Ohio) *Budget*. It is read the nation over by members of the Old Order Amish and Old Mennonite communities.

Members of these sects, who wear broad-rimmed hats, severely plain clothes, and drive horses and buggies, are far from dying out. Their birth rate is so high that they are growing rapidly. Wherever they move—and they have colonies in more than 30 states—they read the *Sugarcreek Budget* in order to keep informed of developments among other Amish and Mennonite groups.

George Smith is a member of the Evangelical Lutheran Church of Shanesville, Ohio, where he has been a Sunday school teacher, member and president of the board of trustees.

He has been editor of the *Budget* since 1937 when he took over from his father, S. A. Smith.

G. R. Smith: Copy in the typewrite

The Old Order Amish, who s
fastly maintain a 16th-century cu
and theology in the midst of mc
20th-century America, are an un
group, and the *Sugarcreek Budget* is
of the most unique and little-kn
facets of their life.

The *Budget* was established in
as weekly newspaper of the commun
of Sugarcreek and Shanesville in the
ing countryside of Tuscarawas Co
70 miles south of Cleveland. Bu
1892, the editor, John C. (Budget J
Miller, published a letter to the e
that made publishing history. It c
from an Amishman who had rec
moved from the Amish community
Sugarcreek to the new lands that
being opened in Kansas. He wrot
glowing terms of the opportunity to
good farmland out west.

The Amish, whose ancestors cam
Pennsylvania in 1727, at the invit
of William Penn, and who settled in
caster County, traditional home of

. . . TO PRINT OFF THE PRESS

nsylvania Dutch," had moved in tantial numbers to Holmes and Tus- was counties in Ohio in the 1850's use of the pressure for more farm- . Now in 1892, young Amishmen be- moving to Kansas for the same rea-

Amish consider farming the only per vocation for a Christian, and as r numbers multiply, they must con- tly search for sites for new com- ities.

HE AMISH, as part of their other- ldliness, had always looked down on y newspapers. These were part of pagan outside world from which they red to remain separated. However, were anxious for news of Kansas also for word of relatives back in caster County and other areas of nsylvania.

ditor Miller soon found that the sh around Sugarcreek would sub- be to his newspaper if it had letters n their co-religionists in other states. The *Budget* kept on publishing the letters and it soon began to pick up mail subscribers in Kansas, Pennsylvania, Indiana, Iowa, and other states.

In 1912, when the first publisher retired, a Mennonite minister bought the *Budget* and tried to turn it into a full-fledged religious journal. He failed. The Amish are firm in their religious beliefs and often disagree with their more liberal cousins, the Mennonites. Soon the paper was banned by angry Amish bishops. In 1920, S. A. Smith took over the bankrupt paper and restored it to its original function by publishing the kind of articles the Amish want to read.

In those days, the *Budget* had less than 2,000 subscribers. Today, it has 9,300. Since Sugarcreek has a population of 898, this illustrates the growth of Amish communities now numbering approximately 40,000 members, of whom only 10,000 reside in "Pennsylvania Dutch" country. The rest are scattered from Oregon to Florida, with an increasing number in Canada.

THE OLD ORDER AMISH trace their beginnings to the very earliest days of the Reformation. Shortly after Martin Luther started questioning the doctrines of Rome in 1517, Ulrich Zwingli began reforming the church in Geneva. A young disciple of his, Conrad Grebel, preached an even more radical reformation, a complete break with both church and state. Though Grebel died when he was 28, the Anabaptist movement he founded (meaning "baptized again," symbolizing rejection of infant baptism) spread rapidly through Switzerland and the Rhineland.

In 1537, Menno Simons, a Dutch Roman Catholic priest in the Netherlands, broke with his church after witnessing a bloody massacre of Anabaptist refugees. Father Menno became the leader of the

exiled refugees who adopted his name.

A century and a half later, a Mennonite preacher named Jacob Amman, feeling his people were becoming too worldly and forgetting the precepts of their austere faith, advocated a return to strict orthodoxy. The Mennonites who followed him became the Amish and those who have held to the rigid rules he laid down are the Old Order Amish.

Bitterly persecuted by Protestant and Catholic authorities alike, they finally found a haven among Penn's gentle and tolerant Quakers in the New Land.

The life of the Amish here has been an "Only in America" story of the freedom to be different and to worship God according to their interpretation of Paul's epistles to the early church. On occasion, their opposition to formal education above the eighth grade, their refusal to bear arms in war, and their opposition to the Social Security program has brought them into headline-catching conflict with the government, but, for the most part, they are peaceable, industrious citizens who enjoy the respect of their neighbors because of their scrupulous honesty.

GEORGE SMITH, the devout Lutheran, who finds himself more or less by accident of fate, entrusted with the task of editing a paper for members of this religious group, does his best to be fair and tolerant. He tries to keep religious controversy out of its columns.

Bitter divisions occasionally split Amish church districts. One recently divided the congregation at Stuarts Draft, Va., where some insisted on using tractors for plowing and mechanized corn shredders and hay balers, because of the economic disadvantages of the horse-operated farm. The group still holding to the Old Order are moving to a remote area of Kentucky.

Not a word of this bitterness into the *Budget*, except indirectly farm sales were reported in Virginia the Amish then knew what had pened.

Liberal Amish and Mennonite gr who drive automobiles, use electr and dress in slightly less conserv clothes, keep on reading the *Budge* bridges the gap among the dive groups.

And outsiders subscribe because newspaper is one of the most enter ing journals in America today. A tisements alone are worth the pric the subscription. The *Budget* is the domain of the buggy makers who almost put out of business half a cen ago by Henry Ford.

Schrock's Buggy Shop of Goshen, advertises "Rubber tire surreys. new. These buggies are all as soli any new buggy built today. Are 30 y old, but kept well and used only a times. All black. Completely equip with shafts, wrench, and roll of washe

THE CORRESPONDENCE columns are less entertaining.

"Lizzie Stoltzfus broke her leg w climbing through the fence," the Wilmington, Pa., correspondent w recently.

"Friday afternoon," relates the P City, Ohio, correspondent, "How Reed shot himself in the head with a s gun which was a shock to people."

The Stuarts Draft, Va., correspond reported that "Yesterday while Preacher Alvin Millers were at the w ding of Alvin Yoders' Simon and Sin Yoders' Arlene, their kitchen caught and was badly damaged. Am not a to give the details but it was quite a l to them and lucky they were to s the house."

IVE MAKE A FAMILY

Advent Wreath

/E OBSERVE the Advent Sundays in rch and Sunday school, read the per lessons for the day, listen to good nons based on the Advent story. Yet y year we Meltons (and probably y others in our church) wish we e doing more to observe this special on that leads to glorious Christmas. he first Sunday in Advent seems es- ally deserving of celebration. It is that the feeling that Christmas is so bursts on us suddenly. As Karen on the way to Sunday school, "Hon- , today I feel sort of shivery. Just k, Christmas is almost here. I feel py in a religious way and in a holiday ."

HE LOOKED around the car to see how rest of us felt. "I'm ready to burst in Christmas carols, tell the Christ- story over and over again in the ery, and spend every cent I have on ft-buying spree."

I'm with you, Karen, in that feeling anticipation of holy days and holi- ," Dan said. "Your mother and I k we ought to do something special mark the beginning of Advent—but t?"

n that note we reached church and ed to our various duties. After serv- Mrs. Wagner stopped me in the vesti- . "Can you come for supper?" she d. "Mr. Wagner has made a beauti- Advent wreath and we want to share

here! Our special celebration was ar- ged for the Meltons. "We'd love to come, Mrs. Wagner," I said. "Happens to be a Sunday when everyone is free at the Melton house."

"Good! I know how unusual that is in a family of five. We'll expect you about six."

"WHAT'S AN Advent wreath?" Sue asked when we discussed Mrs. Wagner's invitation on the way home.

"Oh — you remember," Karen said. "We made a big one for Sunday school last year. And someone explained the meaning of the tradition."

"Oh, yes," Sue remembered. "We lighted a candle for each of the four Sundays in Advent. The wreath was so pretty."

"Yeah, and hard to make, too," practical Pete added. "Our hands were pricked and stained from the pine boughs and twigs we twined on the frame."

"It's a wreath with four candles fastened on it," Dan explained, just in case the religious significance escaped the children. "One candle is lighted each Sunday in Advent, the four Sundays before Christmas that lead up to the birth of Christ."

At six we walked to the corner to the Wagners' house. And what a delightful surprise! She had also invited Claire and Charlie Mawson and Bill and Doris Detrand.

"I thought we'd get a group together," Mrs. Wagner said as she took our coats. "And we four families have had such fun all summer that we wanted to share our Advent with you. Mr. Wagner and

I have enjoyed being included in your group."

MR. WAGNER laughed. "To tell the truth, we feel as if you are all our children — and grandchildren," he added, looking at the three young Meltons. "You're just the right ages. It's not often that younger married couples go out of their way to include older neighbors in their fun."

"Oh, Mr. Wagner," Karen teased. "You're not old. Just a gay young guy and his doll!" Mr. Wagner laughed at her description and relayed it to his wife.

The Advent wreath was on a table on the sunporch. A snowy cloth set off the green twigs of pine, entwined with red ribbons, and the white candles. It gleamed in the light from a spotlight focused on the table.

They had pushed chairs into the sunporch and around the French doors that led from the living-room. We sat there quietly in the semi-darkness with only the spotlight giving illumination.

Mr. Wagner lighted the first candle on the wreath. "Dan, will you read the Bible verses?" he asked my husband.

DAN TOOK the Bible, lying open beside the wreath, moved into the light, and read the marked passage. All of us sat at peace, glad to hear for the second or third time that day the message of hope and joy in Christ's coming.

Mrs. Wagner flicked off the spotlight and motioned to Doris Detrand, who sat near the hi-fit unit. Doris pressed the button, and in the candlelight we listened to a wonderful recording of two Christmas carols. "Just to put us in the mood," Mrs. Wagner said when the music was over.

She turned on the lamps in the living-room and we pushed some of the chairs back into the room. The Advent candle glowed alone in the darkness of the s porch.

We talked for a while, all of us gether at first. Then we broke groups. Typical division—the wor and the men. Karen and Sue joined ladies. Pete hung around the men. Wagner bustled about readying the bu table.

THE WAGNERS are of German cestry. The Advent wreath, other tra tional German holiday customs, delici and rich German holiday foods, are part of their Christmas.

Mrs. Wagner talked with me, as ate our supper later. "Christmas is ab the only time Mr. Wagner and I reme ber we have a German background. J once a year a nostalgia for certain servances gets me. And neither of have ever been in Germany!

"Like the Advent wreath. We h them in our childhood. I can rememb coming home from church, when I w very young, and seeing the pine wrea on the table. My eyes popped. It w always a surprise, like the Christmas tr which appeared all decorated, as if magic. Later we made the wreath a decorated the tree ourselves, but it w still a magical season.

"Somehow Mr. Wagner and I are n satisfied with just going to church on t Advent Sundays. We always observe t four Sundays at home, too."

"I'm glad you do," I said softly. "A so happy that you asked your friends a neighbors. You've made all of us mo conscious of the coming of Christ."

"Did you see little Sue's eyes when m husband lighted the one candle?" Mr Wagner asked. "I'll tell you a secre Sue came to the kitchen and invited he self over for next Sunday to light t second Advent candle!"

"Because my stomach was nervous, my doctor started me on Postum!"

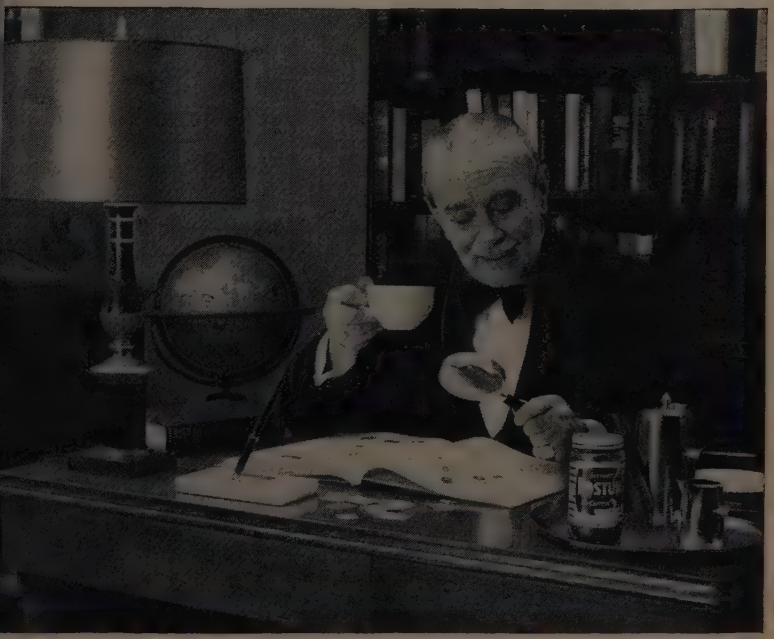
"Sure, most everyone has a jumpy stomach before big occasions. But when I started to have one even on ordinary days, I began to wonder.

"I couldn't imagine why things weren't tasting too good —or feeling too good after I'd eaten them. I went to the doctor. He examined me, then said maybe I was drinking too much coffee. He explained some people can't take all the caffein in coffee all the time, suggested I try Postum instead because Postum is caffein-free.

"I started drinking Postum and haven't had a jumpy nerve (or stomach) since. Check with your doctor. Chances are he'll recommend Postum. You'll like it."

Postum is 100% coffee-free

A product of General Foods



WORSHIP NOTEBOOK

NEW PRAYER BOOK FOR PASTORS

WITH THE increasing use of the clerical collar among evangelical clergymen it is often difficult to distinguish them from Roman priests. Rare is the pastor who, appearing in public in black suit and round collar, has not been addressed as "Father."

Yet frequently there is one way of making the distinction. Ninety-nine times out of a hundred the cleric who sits in stations, on buses, trains, planes and subways, reading from a small leather-covered book is a Roman Catholic priest.

It might be assumed that such attention to devotional reading advertises that the Roman clergyman is more pious than his evangelical brother. But the Roman priest is under obligation to read this book. One of the duties he must perform is to read the breviary.

This is more than a prayer book. It is a series of eight offices or services which, in addition to prayers, contain a selection of psalms, lessons, hymns, antiphons and certain nonscriptural "readings." So voluminous is this material that it requires four volumes (one for each season of the year) to contain it, and the priest is under orders to complete the reading of all four volumes once every year.

THE WHOLE operation often becomes mechanical. At least that's the way Luther felt. He said, "Unfortunately, in my day, I myself prayed these canonical hours many times in such a way that the psalm or the hour was over before I was conscious whether I was at the beginning or the middle." With his characteristic bluntness he referred to the reading of the breviary as "the profi rigmarole of the seven hours."

No doubt the pastors who had lowed Luther from the Roman Ch to the new evangelical freedom brea a sigh of relief that they were no lo required to mumble their prayers. the result was not always pleasing. leased from the obligation, they nothing in its place.

Says Luther: "Now that they are livered from the unprofitable and densome babbling of the seven canon hours, oh that instead thereof they w only, morning, noon, and night, rea page or two in the Catechism, the pra book, the New Testament, or elsew in the Bible, and pray the Lord's Pra for themselves and their parishione

SINCE THOSE days the arrangement a pastor's devotional practice has b his own responsibility. There have b times when prayer books and devotio manuals were prepared by the chu Sometimes these helped, other times t hindered. Many pastors, recogni their need for a devotional practice quate for their need, have freque voiced the desire for such a guide.

Recently a professor at Mount A Seminary has answered the need. John W. Doberstein, putting toge "some twenty years of reading and r sacking of libraries," has come up w a volume which in my opinion will received and used with growing ent siasm and appreciation for many ye

MINISTER'S PRAYER BOOK (Muhlenb Press, 1959) is a handsome red-bo book which in spite of its almost

ges slips easily into a coat pocket. Bor-
ving from similar books now used by
pastors of Germany this new book,
first of its kind in English for evan-
ical pastors, sets up an order for de-
ion:

1. Invitatory
2. Hymn for the week (from the *Service Book and Hymnal*)
3. Confession
4. Psalm
5. Creed
6. Lesson
7. Lesson on the ministry
8. Reading from the anthology
9. Collect for the week
10. Prayers, Intercessions and the Lord's Prayer
11. Evening Commendation
12. Benediction

Depending upon the personal practice
the minister, this order may be used
e a day, or may be divided into orders
morning, noon, and evening.
The pattern for devotions is based
n the church year with two lessons
vided for each day in addition to the
ee lessons for Sunday (in most cases
m the SBH). There is a psalm, some-
es two, for each week, and also a
nn. Other suggested lessons provide
meditation on the office and work
the minister.
There are 291 additional collects and
yers for the use of the minister in his
eral duties, and the remainder of the
k (better than half) contains an an-
logy of readings for the minister's
ditation. Here is the real nectar of
book. From varied sources within
stream of Christian experience, both
ient and modern, Dr. Doberstein has
his talents to work admirably.
Ever since I received a copy of the
k I have been chewing slowly through
portions of this section. This is reading for meditation, and each passage deserves thoughtful consideration. The selection is truly catholic, as a glance at the several indexes will indicate. What is more, their pertinence cannot help but bring to the pastor a new and deeper appreciation for and responsibility to his calling.

Dr. Doberstein says in his excellent introduction (and this is a masterpiece of spiritual direction) that he hopes "that the term 'breviary' with its wrong associations, will never be applied to this book." What he means, I think, is that he hopes that no pastor will come to regard his use of this book as a duty. Rather, it is a guide which if willingly and thoughtfully used will provide the minister with thrilling opportunity for response in prayer and meditation to God.

And the minister needs just that. Of late I hear several "brothers of the cloth" complain of the trials of their office. I don't blame them. The cares of the ministry can be staggering, but he who serves as a pastor must remember that as he would bring others to the fountain of life he too must stop to drink.

Each day, several times a day, the pastor ought to find a quiet time away from calls, committees, correspondence, and clerical work—not to mention the television set—and enter into God's presence. Armed with this wonderful little book the way will be made easier.

By the way this would make an excellent Christmas gift for your pastor. And, in a church like ours where we make no basic distinction between pastor and layman, there may be numerous serious-minded men and women who will find that thoughtful daily reading in this new book will be a source of strength and refreshment. —EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Planned parenthood

QUESTION: Geraldine, seventeen, is quite active in our church. A short time ago she took part in a discussion on the beliefs of the church, and one of the leaders said our church does not believe in birth control. I had never heard that before. Since this occurred I have talked to several other Lutherans and they too said they had never heard of such a view. My husband and I were brought up as Lutherans and were never taught such a thing. We have three children and we do want to teach them what is right.

REPLY: Protestantism in general today approves planned parenthood, or birth control. There was a time, not so many years ago, when that was not the case. But much of this point of view was due to misinformation on what is involved, and of its relationship to society in general. Planned parenthood includes three emphases: 1) spacing of births in line with maternal health, economic situation, and the social situation; 2) improving fertility in cases where it is indicated; and 3) educating for marriage and family life.

The population of the world has increased rapidly and is still going up in a way that frightens one. It is rising faster than the food supply. A large part of the earth is now without adequate nourishment. Some governments are taking action to reduce the birth rate by getting some form of cont ceptive into use. America has not reached a danger point, but it will the present trend continues. It is ti for us to place the emphasis on qua rather than quantity. Intelligent of birth control, with Christian jectives, is in order. In speaking young people it should be emphasi that control of conception is for m ried couples only, as is all sex exp ence.

Adoption

QUESTION: We have been trying ma many months to adopt a child, but wi out success. I have been wonder whether our church has any childre home which places babies for adopti Or to whom can we turn for help?

REPLY: Your experience is not s prising. For a long time the dema for babies for adoption has b greater than the number availab Necessarily, there is generally a c siderable period of waiting. The ag cies are sometimes handicapped by lack of adequate help in handling th cases. Nevertheless, it is better to w through an agency — especially church agency. Couples sometimes cure a child for adoption through physician or from a home—in so cases quite satisfactorily—but as a r it is a mistake to bypass the agenc I have known of some great dis pointments which have resulted fr such direct action. Church and g eral welfare agencies try to suit child to the home as far as possib and the adoptive parents have so protection.

I am forwarding to you the nam of several church and other offic from which you can get assistance more specific advice.

ASIC LUTHERAN DOCUMENTS

ie Book of Concord. Translated and edited Theodore G. Tappert. Muhlenberg Press. pages. $7.50.

Have you ever met an aged grandmother o had lost her memory? She remembered names and scenes of her childhood but could not recall the names of her own dren. That's a picture of our approach church history. We are acquainted with Christian Church of the first century the work of the Holy Spirit during the iteen centuries since is often a blank.

Much of the material in this area is in n an antiquated language that most peo- shy away from it. Now we have a mod- translation of, at least, *The Book of ncord*, the *magna charta* of Lutheranism. s is the first such effort since 1921, ugh English translations of the *Book of ncord* have been available since the six- nth century.

t is a formidable task to make these uments of the Reformation speak in the guage of our day. The translators, Theo- e G. Tappert, Jaroslav Pelikan, Robert Fischer, Arthur C. Piepkorn, and the hlenberg Press are to be commended giving us this excellent piece of work. s is an instrument of education, written our language for popular consumption. ose variants usually inserted in square ckets within the text—which frighten ryone except the scholar—are not here disturb one. Occasionally there is a ref- nce to alternative renderings in the foot- es. Most of the Scriptural quotations from the RSV.

Some sections of this translation will rt profitable discussions. Should Luther's *all Catechism* read, "We should fear and e God, and so we should not"? Even an beal to Reu in the footnotes (*p. 342*) does t settle this one, for he suggested adding, nd for his sake we should not." "To actice magic" is certainly more relevant n to "conjure." We learned to recite, "that he has given and still preserves to me my body and soul, my eyes and ears, and all my members, my reason and all the powers of my soul, together with food and raiment, home and family, and all my property." It is a real improvement to read, "that he has given and still sustains my body and soul, all my limbs and senses, my reason and all the faculties of my mind, together with food and clothing, house and home, family and property."

We have a long way to go to catch up with this *Book of Concord* which, for instance, recommends Holy Communion every Sunday (*p. 249*). Read it and you will gain a new awareness of the emphasis on demonic powers in the minds of our fathers.

Our Lutheran forefathers signed these documents and we ought to discover what they signed. If you want to raise the level of aspiration of an adult study group, try this book. Few could say, "We've had this before." Those who refuse to study the *Large Catechism* daily Luther called "lazybellies and presumptuous saints," who "for God's sake," ought "to get it into their heads that they are not as learned as they think," and who "need not fear a fall, for they have already fallen all too horribly" (*p. 359*).

Such language could start another Reformation.

WILLIAM D. STRENG

Dubuque, Iowa

FOR CHURCH SCHOOL TEACHERS

This year, as usual, a half-dozen books have been published for use of those who teach the "uniform lessons" in the church school. Along with the quarterly manuals prepared by the Board of Parish Education, teachers in the United Lutheran church schools will find one or more of these volumes useful in lesson preparation.

Uniform Lesson Commentary. Donald R. Pichaske, editor. Muhlenberg. 328 pages. $2.95.

International Lesson Annual. Edited by Charles M. Laymon. Lesson Analysis by Roy L. Smith. Abingdon. 448 pages. $2.95.

Douglass Sunday School Lessons. By Earl L. Douglass. Macmillan. 495 pages. $3.25.

Tarbell's Teacher's Guide. Edited by Frank S. Mead. Revell. 384 pages. $2.95.

Standard Lesson Commentary. John M. Carter, editor. Standard. 456 pages. $2.95.

Arnold's Commentary. By Benjamin L. Olmstead. Light and Life. 286 pages. $2.25.

Readers of THE LUTHERAN will be pleased by the *Uniform Lesson Commentary* published by our Muhlenberg Press. Editor Pichaske makes skillful use of a quartet of gifted contributors to offer guidance which is at once scholarly and down-to-earth. The book will prove a breath of biblical fresh air to teacher and pupil.

Abingdon's *Annual* is another forward-looking volume. The bulkiest volume of lot, it includes a variety of authors for s eral somewhat overlapping features. Sc ture and subject indexes are provided.

The *Douglass* volume is well-written, a little old-fashioned. It has a 13-page of audio-visuals. In newspaper style it int mixes different fonts of type without c responding sense change—annoying to t reader. It never seems to come to gr with modern realities.

Tarbell's presents separate treatment the young people's-adult topic and the termediate-senior topic, though without s nificant age-group calibration. Folks w like diverting chitchat will find the lat "topic" worth the price of the book for tireless succession of anecdotes; but a m insidious temptation to teacher to eva the true needs of teen-agers could scarc be contrived. Entertainment and teachi are far from twins!

Standard's *Commentary* is nicely print with a host of little boxes and spots, a probably wins out in the number of wor furnished per dollar of investment. It fa the teacher in present-day relevance; in t lack of any sort of "housetop" prophetis in its Christian proclamation.

Arnold's presents separate sections n only for the young people's-adult and int mediate-senior age groups, but also for t junior-primary—all of them of fuzzy ag level pertinence. At the end of each less is a page, "From My Point of View," two columns, each by a different writer.

Philadelphia THEODORE K. FINCK

ON WINGS OF HEALING

edited by
JOHN W. DOBERSTEIN
illustrated by
WILLIAM P. SCHOONMAKER

Large, clear type, unusual illustrations, two-colors throughout—make this a beautiful gift book of cheer and spiritual comfort.

Prayers and meditations in poetry and prose have been selected by an editor long experienced in hospital and home visitation.

Size, 8¼ x 11 inches, 64 pages, paper cover, $1.50

At your denominational book store
MUHLENBERG PRESS

UNITED LUTHERAN PUBLICATION HOUSE
Order the above from your nearest branch

VOICES AND THE VOICE

The Living Church. By Lynn Harold Hou Bethany Press. 125 pages. $2.50.

In this little volume of eleven chapte one is invited to listen to the "living voi of God," for God speaks through the livi The man who speaks for God explains h encounter with the Creator, Sustainer a Redeemer.

But there is always the temptation, the church becomes accepted and large a rich, that the voice of the one who shou

for God is heard only and not God. ugh the centuries of Christianity, there been weak voices, but there have been are "strong men." These twenty cen- have produced men of mighty faith, ge, vision and strength.

is little book will be read with profit th the clergy and the laity. Here one s to the living voice; here one enters ving church; here one who is fed on iving word in this living church grows ce and understanding of the good life. *lto, Calif.* JAMES PRINCE BEASOM

HOME FOR THE OLD

ning Homes for the Aged. Edited by a Mathiasen and Edward H. Noakes. Dodge Corporation. 119 pages. $12.75.

is pioneering book is intensely practical ticks to its title implications.

eleven chapters, written by individuals in providing services to the aging, deal such subjects as location and building residence, unit and rooms; health ; and service and mechanical facilities. e book would have been enhanced if apter had been devoted to interior , which is important to the resident a psychological viewpoint. It would lpful if consideration had been given signs for projects with limited funds. *iladelphia* WALTER R. HARRISON

A HUMANIST'S JESUS

Religion of the Occident. By Martin A. Philosophical Library. 711 pages. $6.

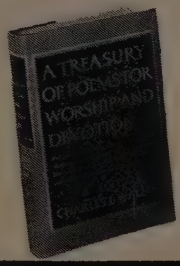
esis of this thick volume is that "Chris- y was a highly composite doctrine combined many of the age-old re- s concepts." The author, with great ion, skims through the ancient re- s of the Middle East and relates them e development of Judaism and Chris- y. Jesus, according to this author, an Essene who left the cult when he ne convinced "he was himself the in- te Christ destined to redeem and judge ind." The author writes as a human- or whom religion is "a striving of the n spirit for security, consolation, peace nd, and an abundant life."

overseas

Bishop installed at Uppsala

SWEDEN: Malmo. Nov. 15.—TODAY IN the cathedral of Uppsala the new bishop of Linköping, Dr. Ragnar Askmark, was installed by Archbishop Hultgren. The two hours' ceremony was sent by television throughout Sweden and Denmark.

While the archbishop prayed the Lord's Prayer, hands were laid upon the new bishop by several other bishops,



A Gift of Faith

A Treasury of Poems FOR WORSHIP AND DEVOTION

Edited by CHARLES L. WALLIS

"Charles Wallis has led us to a thousand new springs of spiritual power and insight . . . covers a wide range of subjects . . . every reader will be inspired and strengthened," says GERALD KENNEDY.

460 poems . . . More than 300 poets . . . Chosen from classic and modern sources . . . Arranged by religious themes . . . Fully indexed.

$4.95 *at your bookseller*

HARPER & BROTHERS, N. Y. 16

among them his predecessor in Linköping, Dr. Torsten Ysander, one bishop from the Church of England, one bishop from the Church of Finland, and one bishop from the Church of Denmark. All bishops were dressed in their ancient golden vestments.

The installation of a new bishop is purely a church act. Only at one point the status of the Church of Sweden as a state church is emphasized: a royal letter making the appointment of the new bishop is read. The bishop having been appointed by the government, the royal letter is signed by the king and the minister of church affairs.

The installation was preceded by a regular Sunday service. The church was filled to its capacity, 2,000 persons, and thousands took part at their TV sets. The sermon was preached by Bishop Ysander, who has now moved to Malmö where he will fill his days of retirement with journalistic tasks.

AFTER THE service the procession of garbed bishops went to the altar and the archbishop spoke. He stressed the necessity of combining love and truth. In the present difficulties of the Church of Sweden this message is needed. Among those taking part in the solemn act was Bishop Giertz, who leads a faction which has great difficulties in keeping peace with the church policy advocated by the archbishop (that is, about ordination of women).

Further, the archbishop stressed two merits of the new bishop, Dr. Askmark: he is the leader of the church youth organization and he is active in the Lutheran World Federation. He took part in the LWF assemblies in 1947, 1952, and 1957, and not long ago traveled among Lutherans in Latin America.

Born at Lund in 1914, Dr. Askmark was assistant professor at Lund Un sity 1943-49. His scholarly studies tered on the doctrine of the ministr Lutheran tradition. In 1950 he bec the leader of the church institute for training of laymen at Sigtuna. In 1 he moved to Gothenburg as dean. is the youngest Swedish bishop.

ON THE question of the ordinatio women the new bishop has taken no spoken stand. Since Jan. 1, 1959, wo have the legal right to be ordained, so far no woman has applied. The re for this hesitation is the sharp opposi of many church leaders.

A more hopeful side of Swedish ch life is the fact that after a long pe of almost no church building, n churches are now planned and built. ple are continually moving to the to and there is great need of new ch building in new town areas. Pa usually start with the creation of a gregation in a basement in a new ap ment house. After some time a ch building is begun. Usually these churches are small, modern. Someti they are large. A few blocks from w I live at Malmö a big, modern churc now almost finished. It will be dedic Nov. 29. Its measurements are exa those of the temple of Solomon, its pastor, Olle Nivenius, says.

—STEN RODH

letter to the edito

Coal country maligned

SIR: "Coal Country Crisis" (THE THERAN, *Nov. 18*) is a pure figment of imagination. It is distorted, unfactual, true, and disgraceful. This article dem and debases our fine people.

(REV.) E. RICHARD ACKE
Schuylkill Haven, Pa.

shville's First Church rks 100th Anniversary

By JAMES R. LING

OUISVILLE — First Evangelical Lutheran rch, Nashville, Tenn., is celebrating its h anniversary. Members first met in borrowed facilities of a Presbyterian ch in August, 1859.

om its own small one-story building congregation progressed to the present- million-dollar sanctuary and educational in the heart of Nashville. First Evan- al is now the largest Lutheran church iddle Tennessee, with about 600 con- d members.

uring the year-long centennial celebra- the congregation has worked toward goals: A million hours spent in prayer e members; a hundred thousand times aiming witness for Christ and for the ch; $10,000 in benevolence offerings ULCA and synod causes, and one hun- new members.

e $10,000 objective was reached by 1. The membership goal is in sight, 85 persons received by mid-November, ding to Pastor Paul E. Monroe, Jr.

ntennial Week was observed Sept. 20- Among the speakers was Dr. Raymond Wood, president of the Georgia-Alabama Synod. A historical pageant written by the Rev. Robert Rau, Lutheran chaplain of Davidson County Hospital, was presented. A congregational banquet featured reunion of the confirmation classes.

Future plans are "to strengthen the Lutheran witness in this capital city of Tennessee . . . Members are alert to their responsibility to uphold their Reformation heritage."

A parish worker, Mrs. Earl Fredin, was recently engaged to assist in the church program. An ambitious budget of $64,800 was adopted for 1960.

Synod Holds Fall Conference

FEATURED LECTURERS at the fall conference of the Kentucky-Tennessee Synod, Nov. 10-12 at Corbin, Ky., were Dr. David L. Ostergren of Hamma Divinity School and Dr. Herman L. Gilbert of the Board of Foreign Missions staff.

Dr. Ostergren spoke on "Individual and Group Dynamics from the Religious and Psychological Point of View." Dr. Gilbert reviewed ULCA's total foreign mission program, with emphasis on Africa.

Pastors were urged not to leave missionary education entirely up to the ULCW, but to see that all church members are informed.

t Church, Louisville, laid ornerstone of its $150,000 education building on Nov. sisting Pastor John H. Evans ceremony were Raymond D. , council secretary; Robert chlager, lay president of the h council, and Thomas Wig- , acolyte, all shown in photo- at right.

congregation has been on me site since 1874. "We proving our facilities to bet- ve our scattered congrega- nd the 19,000 souls who live within a mile radius of the church," said Pastor Evans.

Ten past presidents of professional group pose with Sister Pearle Lyerly at anniversary c

WASHINGTON

Professional Women's Group Active 20 Years in Cap

WASHINGTON, D. C.—The Business and Professional Women's Group of the Church of the Reformation is celebrating the completion of twenty years of activity. It has contributed richly to the lives of professional women serving in the Capitol, the Senate, the House, the Library of Congress, and other government offices.

The group was organized in September, 1939, with Sister Pearle N. Lyerly, deaconess, as advisor. Dr. Oscar F. Blackwelder was pastor at the time. All faiths and creeds were included in the membership.

Thousands of government workers were entering Washington in those war days, many of them lonely for Christian friendships. They were eager to join in fellowship with others, especially at luncheons and dinners in the parish hall where delicious home-cooked food was served.

The best speakers were obtained to challenge the women to live their best. Interest projects were presented at each monthly meeting, and the responses were generous.

A total of 1,673 women have enjoyed the meeting over two decades. More than 250 persons united with Reformation Church after being introduced through the group. Some $10,000 has been contributed to causes around the world.

Thirteen presidents have held c Three are now active in churches o the city, but the remaining ten are active in the organization and in Refo tion Church.

MARYLAND

Christian Education Topi At East Conference Sessio

By J. FRANK FIFE

BALTIMORE—Dr. Gould Wickey, e tive secretary of the Board of Higher cation, spoke on "The Philosophy of C tian Education" at the meeting of the ern Conference in St. Paul's Church, W ington, D. C.

Generally the fastest-growing synod those which support Christian colleges generously, he said. He outlined the logical basis, programs, policies and tudes of the Christian institution.

Dr. Harold Dunkelberger, speaking Gettysburg College, said 39 per cent o student body is Lutheran. More than thirds of the Maryland Synod appli were offered acceptance this year, he

The Rev. Herbert L. Schulderberg

ted president, the Rev. Edward R. Bley
etary, and Carl Heinmuller, Jr., treas-

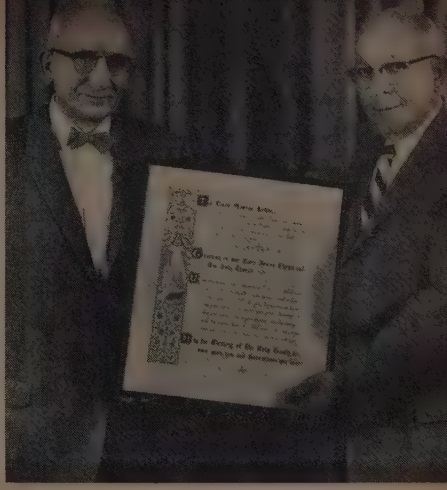
Faith and Life Institute Planned

OCIAL MISSIONS COMMITTEE of the
yland Synod is planning a Faith and
Institute, in co-operation with the
A Board of Social Missions. The Rev.
nan F. Stuempfle, Jr., of the board, met
a group of pastors on Dec. 1 to make
minary plans. A second meeting will
eld with a group of laymen on Dec. 16.

EWARDSHIP INSTITUTES, stressing per-
l commitment and response, were held
he Carroll County, Hagerstown and
hington areas. Others will be held for
erick County and Baltimore. The
er at each is Walter A. Jensen, ad-
strative director of the ULCA Steward-
Department and the Lutheran Lay-
s Movement.

VENTY-ONE CHURCHES of the Frederick
ty area will join in an evangelism
hing mission Feb. 21-26, 1960. The
E. Koontz Helwig, of Walkersville, is
man of the central committee. A first
ng session was held in Zion Church,
letown, Nov. 29. The second meeting
be held Jan. 24 at Good Shepherd
ch, Frederick.

OUND BREAKING for the first unit of



Testimonial is presented to Dr. Lloyd M. Keller by Irvin H. Sentz at farewell party given by St. John's Church, Baltimore. Dr. Keller retired last Oct. 15 after serving congregation 29 years.

St. John's Church, Rockville, was held Nov. 22 at the site in Aspen Hill. Pastor Clifford R. Miller, Jr., performed the office. The speaker was the Rev. J. Leon Haines, synod mission director.

DAMASCUS MISSION will have a full-time pastor on Jan. 1. The Rev. Thomas F. Sinn resigned at St. Mark's Church, Hampstead, to accept the call to develop the mission. A parsonage has been purchased. Services have been held by Pastor Ross Forcey of Resurrection Church, Wheaton.

A SURPRISE reception was held for Pastor-Emeritus and Mrs. Lauritz F. Ries on their 50th wedding anniversary at Trinity Church, East Baltimore.

GROUND WAS BROKEN Oct. 18 for a house chapel by Christ Church, Lexington Park, Md. Shown with church councilmen in photo (*at left*) are Synod Mission Director Haines, center, and Pastor Ronald H. Weinelt, right, developer of this new congregation in the southern tip of Maryland.

MD.: HAGERSTOWN

Conference Hears Lectures On Church-State Relations

By WILSON P. ARD

HAGERSTOWN—"We are living in a depersonalized society," said the Rev. Rufus Cornelsen, Board of Social Missions, ULCA, speaking to the Western Conference meeting held in St. Mark's Church, Hampstead, Nov. 2.

In two lectures on "Church-State Relations" Pastor Cornelsen discussed such questions as: How has the church related itself to changed conditions? What is the witness of the church? How free is the voice of God to speak in the church today?

He said "The worker is geared to the machine, but not geared to the man who works next to him."

Officers elected were Pastor Carroll L. Boyer, president; Pastor Thomas F. Sinn, secretary; Earl L. Yingling, treasurer.

ZION CHURCH, Williamsport, Pastor William C. Huddle, contributed a cabin valued at $5,500 to the synod camp and conference center.

Pre-Lenten Retreat Planned

PRE-LENTEN RETREAT in 1960 will be held at the new camp and conference center Feb. 15-16. Speakers will be the Rev. Rufus Cornelsen, Dr. Lawrence D. Folkemer, Dr. Reginald W. Deitz, Dr. Frederick K. Wentz, and Dr. Vladimir Hartman.

AUDITOR'S REPORT for the period ending June 30 shows that the Board of American Missions has made loans totaling $565,800 to 22 of the synod's mission congregations to help finance church sites, parsonages, chapels and first units. The board also provides about $30,000 annually for salary aid.

A COMMUNION SET was presented Nov. 2 to the Western Maryland State Hospital for Chronic Diseases, Hagerstown. It was the gift of the Baltimore Inner Mission Society, patients at nearby Victor Cullen State Hospital, and staff members of the Hagerstown institution.

Pastor Raymond M. Miller (right) presents c
munion set to Dr. I. B. Lyon, director, and
Grace Ault, nursing superintendent, at hosp

Cumberland Church Dedicated

DEDICATION of the new St. Paul's Chur
Cumberland, erected at a cost of $830,
was held Nov. 22. Participating in the se
ice were Dr. F. Eppling Reinartz, secret
of the ULCA; Dr. J. Frank Fife, sy
president, and the pastor, John F. Samm

EVANGELICAL CHURCH, Frederick, has
proved plans for renovating the educatio
administrative and social facilities of
church at an estimated cost of $445,0
This is the largest project in the history
the 221-year-old congregation. Pastor is
Rev. Charles F. Trunk, Jr.

FREDERICK W. L. SIMMEL, in his sec
year at Gettysburg Seminary, is the
student assistant to Pastor George E. W
stone at St. John's Church, Hagersto
Paul C. Walley, also a student at the se
nary, has been assigned as a field worke
serve in Grace Church, Westminster,
Elwood S. Falkenstein, pastor.

EIGHTIETH ANNIVERSARY of St. Ma
Church, Rohrersville, Pastor Charles
Birx, was celebrated Nov. 1 with Dr. W
liam A. Wade as guest preacher. At a b
quet on Nov. 3 the 80th birthday anni

of Dr. Wade was observed. Synod
ident Fife spoke.

EDICATION of special gifts and a sermon
Pastor Roland A. Ries, synod director
arish education, marked the 100th anni-
ary of St. Paul's Church, Burkittsville
sh, Pastor M. L. Zirkle.

RIDA

nod Has Tripled Number Congregations in Decade

By CARL A. DRISCOLL

AMPA, FLA.—The 1950-60 decade pro-
d a tripled number of congregations in
Florida Synod. Sixteen congregations in
0 grew to 48 by the end of 1959, with
more in various stages of development.
urrent needs for 21 organized missions
14 additional fields include 13 parson-
, 17 church sites and 31 first unit build-

irst services in Largo were held by Pas-
E. Ray Morack on Nov. 15. First serv-
in Panama City will be held this month
Pastor Ralph W. Hoffmeyer.

he 49th and 50th congregations at Ft.
ton Beach and Vero Beach are sched-
for organization in February.

hen the 50th congregation is organized,
synod will publish a brochure listing all
A churches for distribution at tourist
rmation centers.

Important Change Made

MAJOR CHANGE at the beginning of the
decade is the calling of the Rev. W.
er Weant as director of home missions,
moving the synodical offices to Tampa.
accepting his call, Pastor Weant re-
d as vice president of synod. The Rev.
K. Nordsiek of Jacksonville was named
ucceed him, and the Rev. Louis G.
er of Ft. Lauderdale was selected as
ber-at-large of the executive commit-
ad interim.

HE FLORIDA SYNOD plans to honor its re-
pastors with a recognition service at
synodical conventions. Ten pastors will be honored in May.

Church Women Convene

UNITED LUTHERAN CHURCH WOMEN met in Grace Church, Lakeland, in October. Speakers included Missionary Peter R. Rasmussen from the Japan field, Mrs. John B. Moose, former national president, Mrs. Curtis Jelton from the General Executive Board, and Sister Louise Burroughs.

Mrs. Howard L. Nash of Tampa was re-elected president, and Mrs. Joseph Huntley of New Smyrna Beach as vice president. New treasurer is Miss Helen Boltz of Ft. Lauderdale. Four new groups were received into membership, bringing the total to 30.

THREE CONGREGATIONS will achieve self-support by the end of the year. These are Memorial, St. Augustine, Pastor Harvey A. Hartman; St. Mark's, Coral Gables, Pastor W. Baxter Weant; and Advent, Miami Shores, Pastor Ben D. Varner, pastor.

ST. JOHN'S CHURCH, Hollywood, Robert E. Grefe, pastor, has approved plans for an additional educational unit.

DR. HARLAND D. FAGUE was installed on Nov. 8 as pastor of Emmanuel Church, Naples.

MRS. FRED C. WIEGMAN, widow of the late president of the Ohio Synod, will become parish worker for St. Paul's Church, Sarasota, on Feb. 1.

DR. PAUL A. WEIDLEY, mission developer and pastor of Faith Church, Tampa, has announced his resignation and retirement effective Jan. 1.

Change in Complexion

Everybody in Orlando rejoiced when St. John's Church purchased the adjoining property with five buildings. The previous owner had painted the buildings in garish colors, in protest of a zoning ruling.

The congregation plans to use the structures for classrooms, and will repaint the "Easter Egg Village" in more subdued hues.

ULCA . . .

Research Secretary Named By Parish Education Board

LEONARD A. SIBLEY, of Schenectady, N. Y., has been appointed research secretary of the Board of Parish Education, it was announced by Dr. S. White Rhyne, executive secretary. Mr. Sibley succeeds Dr. Allan O. Pfnister, who resigned to accept a position at the University of Michigan.

Mr. Sibley will devote full time to the Long-Range Program of Parish Education now being developed, Dr. Rhyne said.

Since 1953 Mr. Sibley has been executive secretary of the character research project at Union College. For the past nine years he has specialized in planning, executing and reporting research studies in the fields of testing and vocational guidance, home participation in religious education, age-level characteristics, and curriculum evaluation.

He is the author of numerous articles and technical reports of research studies, and has written and edited curriculum materials for religious education. A 1946 graduate of Hope College, Holland, Mich., Mr. Sibley received his bachelor of divinity degree from New Brunswick Theological Seminary, has done graduate study at Union College

LEONARD A. SIBLEY

First Regional Estate Planning Conference a Success

PITTSBURGH—The United Lutheran Church Foundation's regional conference on estate planning was judged an unqualified success by members of the directing committee. Plans are now being studied to arrange similar conferences in other areas of the church.

The conference was held at the English Lutheran Church, Nov. 4. Tax experts, trust officers and insurance men discussed estate planning in all its aspects, with emphasis on Christian stewardship.

Principals in the day's activities are shown: First row, Harold E. Thomas, LeRoy B. Breneman, Dr. Roland C. Matthies, Dr. Harold Albert; second row, Andrew Birney, Clarence O. Swanson, Lester K. Wolf, Sydney Prerau; top row, Dr. T. K. Thompson, Wa... A. Jensen, James K. Morentz, and Chester A. Myrom, executive director of the ULC Foundat...

ongregation gathers outside library auditorium after first worship service in Las Cruces

Y MOUNTAIN

ssion Congregation Holds First Service in Las Cruces

By OLIVER F. WEAVER

IVER—The new United Lutheran mis-ongregation in Las Cruces, N. M., s first service last Sept. 20 with 145 s attending. The Rev. E. Charles An-, mission developer, has been in the nce June 15.

the first service the choir was out-n robes donated by St. John's Church, City, N. J.; the altar, pulpit and were built by a Las Cruces member, e dossal was given by St. John's , Pomeroy, Iowa. The New Jersey also is donating the chancel para-and Our Savior Church, Alamogordo, is giving youth hymnals.

congregation is meeting in the Brani-rary auditorium.

Rallies Held for Councilmen

RIES of six dinner rallies for church men was held throughout the synod, s the urgency of benevolence needs. s were Dr. O. J. Rollag, synod stew-chairman, and Dr. Leeland C. Soker, resident.

ngs were held at El Paso, Albuquer-lorado Springs, Denver, Casper, and ne. Every congregation was repre-sented, with a total attendance of 225. Some men drove as far as 400 miles to attend.

Europeans Observe Synod Work

FOUR EUROPEAN church workers spent a week last month in the Rocky Mountain Synod. They included three pastors, Dr. Herman Ulrich of Germany, the Rev. Erhard Ratz of Wales and the Rev. Erling Sand of Norway, and a layman, Christian Jensen of Denmark.

Selected by the Lutheran World Federation, they were brought to America through sponsorship of the Board of Social Missions to observe church life, particularly in the fields of evangelism and stewardship. They visited congregations in Albuquerque, Colorado Springs, Denver and Boulder.

AFTER TWO YEARS of searching, Trinity Church has secured a site for building on one of the main streets of Farmington, N. M. Pastor William A. Good said the "almost ideal" site cost $25,000.

PASTOR ALBERT E. MYERS of Christ Church, Cheyenne, Wyo., was recently elected secretary of the Cheyenne Ministerial Association. He was awarded his master of sacred theology degree at Oberlin last June.

Muhlenberg College Looks Ahead

Faculty Leadership in Setting Goals Suggested at Conference

ALLENTOWN — Setting long-range goals was recommended for Muhlenberg College at an extraordinary self-analyzing conference held at Buck Hill Falls Nov. 13-15.

CAMPUS

The major voice in drawing up such objectives should be the faculty's, said Dean Jerald C. Brauer, of the Federated Theological Faculty at the University of Chicago, conference leader.

Members of the faculty, board of trustees and administrative staff of Muhlenberg College gathered for a look at what they are doing in guiding a Christian, liberal arts institution. The conference was co-sponsored by the Danforth Foundation of St. Louis, an organization primarily interested in problems of religion and education.

"You have the ingredients to take a good fresh look at yourself and ask the question where you want to be in 10 or 15 ye Dean Brauer said in summary. He prop setting goals through a committee of fac and trustees, with a 7-3 ratio.

"The college at bottom is the facu Dean Brauer said. "That's why stud come—to study under these men. Final cisions as always must be approved by board. But the board must take serio what a faculty has to say."

The committee's first job, he contin will be to determine the purpose of Muh berg—what kind of Christian colleg wants to be. The committee also sh ferret out concrete issues—size, admissi the kind of faculty, and "the kind of you present to the public."

"One result will be that the faculty really be willing to work because they know what they're working for. The

Status Unsought

Status seeking ranks as the chief end of modern man. All that a man has he will give for status. Without status any institution rates as nothing.

But to a chosen few status comes unsought. By their very nature and devotedness men and companies acquire an enviable and unshakeable position in the esteem of their fellowmen.

The P.M.F. enjoys that favorable position. As it begins its Third Century of devoted service, it looks backward proudly but surveys the future with keen anticipation.

Protestant Ministers have conferred high status on the Fund. As it seeks only to serve, the Fund receives unsought status. Find out why by writing to

PRESBYTERIAN MINISTERS' FUND
Rittenhouse Square, Philadelphia 3, Pa.
ALEXANDER MACKIE, President
16 Branches Coast to Coast—Texas to Ontario

tration will understand it has the back- f the board and faculty. And the trus- will feel much more comfortable in ing what they are trustees of."

J. Conrad Seegers, college president, he would welcome long-range planning scribed by Dean Brauer. Dr. Charles Cooper, president of the Ministerium of sylvania, served as conference chaplain, ucting daily devotions and a closing hip service. About 100 persons at- d.

Flotten Named Chairman Wagner College Trustees

ATEN ISLAND, N. Y.—Dr. Joseph B. en has been elected chairman of the ner College board of trustees for a one- term. He succeeds Dr. Frederic Sutter, man for 40 years.

. Flotten is pastor of Resurrection ch, St. Albans, N. Y. A graduate of ner in 1926, he served on the board 1944 and was its vice chairman for n years.

. Sutter, pastor of Staten Island's Trin- Church, had announced his intention etire from the chairmanship last year. was instrumental in effecting Wagner's e from Rochester, N. Y., to the present ous in 1917. He continues as an active d member.

lland Seeks Building Funds

REMONT, NEB. — Midland College an- ced a $1,000,000 fund campaign to re- the administration building erected in . Earlier the college announced plans a new dormitory and dining hall. It is d to complete all by 1962, the diamond ee year.

he proposed two- and three-story struc- would include an auditorium seating Dr. Paul Dieckman, college president, that the school is depending on friends, nesses and industries interested in ch-supported institutions to help fulfill long-standing need.

MIAMI BEACH

has everything for everyone...always!

For the sportsman, the gourmet and the worldly, for the family and honeymooners, for a holiday or a lifetime . . . whether you demand the most luxurious in hotels or prefer an endless selection of moderately priced lovely accommodations or apartments...

EVERYBODY LOVES **MIAMI BEACH**... PLAYGROUND OF THE WORLD!

Write **TODAY** for complete information and colorful brochures.

ROOM L-1, CHAMBER OF COMMERCE
MIAMI BEACH 39, FLORIDA

Name _____

Address _____

City _____ State _____

CLARA MAASS MEMORIAL HOSPITAL SCHOOL OF NURSING

Affiliated with Upsala College

* * *

Apply Now for September 1960

Write to:

Director of Nursing School

CLARA MAASS MEMORIAL HOSPITAL

Belleville, New Jersey

PACIFIC LUTHERAN THEOLOGICAL **SEMINARY**

Charles B. Foelsch, Ph.D., Pres., Berkeley 8, Calif.

Investment opportunity on the home mission frontier: The Seminary's much needed new chapel comes nearer realization as the new Chapel Fund grows. Friends East and West are sending gifts! Tomorrow's dividends—in a stronger ministry in the West—are sure to be generous. Memorial gift inquiries also invited.

Students, apply early. New class limited to 30 rugged, gifted ministry students enters Sept. 5, 1960. Catalog. Information.

SERVICE TO EDUCATION AND SECURITY FOR YOU

A Thiel College annuity or life income contract offers an opportunity to serve Christian Higher Education while providing for your security with a fixed annual income for lite. Contracts are available for as little as $500 to persons 45 years of age or over. Rate of income is determined by the purchaser's age at the time of purchase, remains fixed for life, never varies. Income rates range from 3.5% to 7% per year for life. Contracts may be made directly with the College or with the United Lutheran Church Foundation, designating Thiel as recipient.

- Address inquiries to:

The President
Thiel College
Greenville, Pa.

California Lutheran College Gifts Hit $2½ Million Leve

THOUSAND OAKS, CALIF. — Pledges gifts to California Lutheran College established near here now total $2,500 according to Dr. Orville Dahl, presider the California Lutheran Educational F dation.

Latest big gift is $300,000 from the E gelical Lutheran Church, a share in the lee Fund celebrating the merger of t Lutheran church bodies — ELC, Amer Lutheran, and United Evangelical Luthe

Other church bodies sponsoring the college are the United Lutheran Church the Augustana Church. Gifts of 206 a for the campus in the Conejo Valley have been received, equivalent to $600,

Architects are designing the first b ings, and construction is expected to b next summer.

Thiel Plants Memorial Trees

GREENVILLE, PA.—Faculty and stud of Thiel College planted a score of t on the campus Nov. 10, as memorials members of the board of trustees, fac and staff who have died in the past dec

Some of the new plantings were to place original trees planted along Th famous "Brother Martin's Walk" on same date 85 years ago. In 1874 this nue of shade was planted on the 392nd niversary of the birth of Martin Luther.

Trees this year were planted in mem of the following:

Dr. Henry W. Elson and Dr. E. C Xander, former presidents; Miss Elenor Demmler, J. Boyd Duff, Horace B. Hor George H. Rowley, Donald V. Sawhill T. C. Whiteman, board of trustees; Bradshaw, Arthur Funk, John Henry G Nathan Harter, F. William Kohler. Wolfgang Schmidl, of the faculty; M Florence Beaver, bursar, and these s members: Irwin J. Aubel, Mrs. Marjo Carter Basham, Edward Davis, Mrs. I G. Foulk and Joseph Vadovic.

race Giving" Defended

spite Benevolence Lag

By CHARLES A. PULS

ADISON—"Shall We Abandon the Grace ?" was the question raised in a letter e Northwest Synod pastors by Dr. Paul Roth, pastor-emeritus of Epiphany ch, Milwaukee.

/hen the great merger goes into ef- will the Synod of the Northwest re- on the Grace Basis or will we be ex- d to raise benevolence under the rtionment system?" he asked.

ecause our synod became convinced the apportionment system was unscrip- legalistic and unjust, we determined to don it and venture on faith in the grace od to win the victory over our selfish s. Our Rule of Faith and Life has thing to say about grace but nothing l about apportionment; that is a man- scheme."

is champion of "Grace Giving" was ed at the synod's slowness to measure benevolence and World Action expec- ns. "Have we lost faith in grace? Have become indifferent?" he asked. "The he synod abandons the grace basis will e day it becomes apostate."

nod leaders were equally concerned as 1 receipts for Lutheran World Action d only 47 per cent of the goal. Both dent George L. Lundquist and Steward- Secretary David R. Gerberding held hour meetings, calling pastors together te as 11 o'clock at night to lay before the present crisis.

e letter to pastors bluntly stated the facts: "You have —— members. To the minimum World Action goal, we have to have $1.60 per communing ber . . . We ought to give $2 . . . To our fair share, you should give $——." e synod had not lost faith in grace— as President Lundquist stated, "Grace s an 11th hour push."

Hospitalization Insurance Suggested

WISCONSIN CONFERENCE pastors have memorialized the synod's executive committee to study the possibility of establishing a synod-wide group hospitalization insurance plan for pastors and full-time employees of the congregation and synod.

FIRST TWO CARS to be loaded with clothing for overseas relief exceeded the total weight of last year. The Mineral Point-Monroe car weighed 31,075 pounds; the car from Wisconsin Rapids weighed 23,240 pounds. Wisconsin's 1959 total was expected to be close to 600,000 pounds.

FROM TUSCALOOSA TO THE ANTARCTIC

"SAVE BY MAIL" MEMBERS RECEIVE ON INSURED SAVINGS

5% Per Annum Compounded Semi-Annually

FUNDS RECEIVED BY THE 20TH, EARN DIVIDENDS FROM THE 1ST!

POSTAGE PAID BOTH WAYS!

Each Account is Insured to $20,000.

"SINCE 1896"

FIRST FIDELITY SAVINGS AND LOAN ASSOCIATION

250 S. WASHINGTON ST., BALTIMORE 31, MD.

☐ Enclosed is remittance of $_____ to open my account

Name _____

Address _____

City _____ Zone_____

State _____

Detroit Congregation Lays Cornerstone for First Build

By RAYMOND A. HEINE

DETROIT — Good Shepherd Church, Detroit, organized in 1954 as an inter-racial congregation deep within the city l laid the cornerstone for the first unit building program on Oct. 4.

The building under construction will 250 for worship and will include some for religious education and fellowship.

Under the leadership of Pastor Ric Knudsen, the congregation has begun a survey of its area. About 25,000 p live within the square mile around building, and the area is served by only other major Protestant denomination.

A folder prepared for use in the visit explains, "Good Shepherd is neither w nor colored, but aims to be simply a C tian Church, open to all and welcomin who seek the One, True, Living God in lowship with their neighbors."

Another inter-racial field in Michigan been surveyed and approved for occupa This field will be entered as soon as a sion developer is called.

PHILADELPHIA'S NEW
MESSIAH LUTHERAN
Church
Broad & Boulevard (4400N)
C Bus, R Bus, Subway
DR. ROSS STOVER Preaches
11 A.M. 7:30 P.M.

Visit St. Paul's The Downtown Church in
DENVER, COLO.
16th at Grant
(1 block north of Capitol)
SERVICES
9:15 and 11:00 A.M.
SUNDAY SCHOOL
9:15 A.M.
Dr. Elmer W. Harner
Pastor

IN MIAMI, FLORIDA
St. Peter's
The New Cathedral of the South
33rd to 34th Avenue
on West Flagler Street
Worship
9:30 and 11 A.M.
Sunday School
9:30 A.M.
Co-Pastors
Carsten H. Ludder
John R. Taylor
air conditioned

CHRIST THE KING

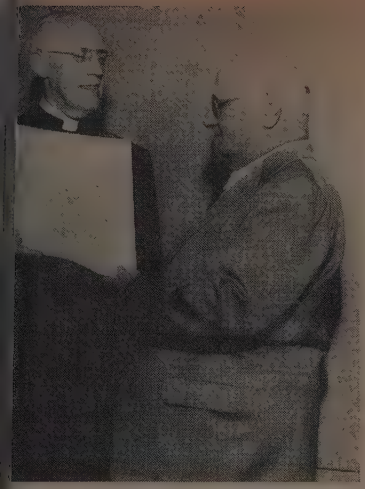
LUTHERAN CHURCH IN THE LOOP
327 La Salle Street
(second floor)
CHICAGO
LLOYD L. BURKE, Pastor
Holy Communion 9:30 a.m.
Services 11 a.m. & 7 p.m.
WEEKDAYS
12:10 p.m., 12:40 p.m.

Mission Teacher to Speak

MISS RUTH SLIFER, on furlough from dia, where she teaches in the Kodaikanal School for mission children, is scheduled to speak in the churches of synod during the two weeks, Jan. 10-24, 1960. Pastor Theodore Hartig, of St. Matthew's Church, Allen Park, and chairman of the synod committee on foreign missions, arranging her itinerary.

RUTH SLIFER

MISSION WORK in the outstate commun of Coldwater is under way with the R Charles L. Barber serving as developer. parsonage has been purchased and the p chase of a church site is being negotiat



laude Schick receives scroll from Frederic
, president of board of Germantown Home

NSYLVANIA

rmantown Home Offers
anks at Special Service

HILADELPHIA—Nearly 1,000 persons at-
ed a special Thanksgiving service Nov.
t Holy Communion Church, culminat-
the centennial year of the Lutheran
ie for Orphans and Aged at German-
n.

r. Paul C. Empie, executive director of
National Lutheran Council, and a for-
superintendent of the home, was the
cipal speaker. Dr. Walter R. Harrison,
ent superintendent, and the Rev. William
Truby, assistant, served as liturgists.

rederic G. Krapf, president of the board
rustees, presented a scroll to the Penn-
ania Ministerium in appreciation for the
erous support given the home's "Opera-
Aged" fund appeal. Through this ap-
the home's recent $1 million expansion
gram was made possible. Dr. Claude E.
ck, secretary of the Ministerium, ac-
ed the scroll.

Reading Christmas Parade Likely to Be Abandoned

By ROBERT SCHOENERT

READING, PA. — The religious Christmas parade that annually made its way down this city's main street may be abandoned this year.

The Junior Chamber of Commerce will make a decision on the matter after questionnaires sent to the local churches are returned. If held, it will take place the afternoon of Sunday, Dec. 13.

Andrew J. Linette, Jaycee president, said

YOU CAN SAVE YOUR HEARING!

The United States Public Health Service has published a booklet of vital interest to all who care about their hearing. This booklet, entitled "How to Protect Your Hearing," tells what can cause a loss of hearing, and how to guard against losing your hearing. It offers valuable suggestions to those who have suffered a hearing loss. It explains the problems of hearing difficulties in children. To obtain a free copy of this reliable, authoritative booklet, simply fill out the coupon below.

-----FREE BOOKLET-----

For your free copy of "How to Protect Your Hearing," plus descriptive literature on Zenith Hearing Aids, just write:

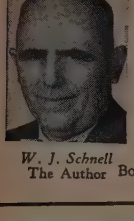
Zenith Hearing Aid Division, Dept. 98ZB
6501 W. Grand Ave., Chicago 35, Ill.

NAME

ADDRESS

CITY ZONE STATE

CAN YOU ANSWER
Jehovah's Witnesses?



YOU CAN!

Use the new booklet, "Another Gospel" written by the author of the book "Thirty Years A Watchtower Slave."

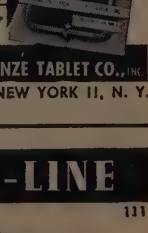
15 for $1 — 100 for $5
The book — $2.95

W. J. Schnell
The Author

LIFE MESSENGERS
Box 1967-LN, Seattle 11, Wash.

HOW TO CHOOSE A BRONZE PLAQUE

FREE illustrated brochure tells how—shows original ideas for reasonably priced, solid bronze nameplates, awards, testimonials, honor rolls, memorials, markers.



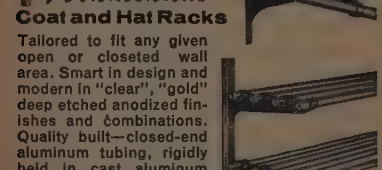
Write for **FREE** Brochure A

For trophy, medal, cup ideas ask for Brochure B.

INTERNATIONAL BRONZE TABLET CO., INC.
DEPT. 49 — 150 WEST 22 ST., NEW YORK 11, N. Y.

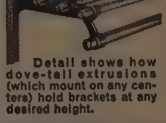
CUSTOM-LINE

111



Aluminum
Coat and Hat Racks

Tailored to fit any given open or closeted wall area. Smart in design and modern in "clear", "gold" deep etched anodized finishes and combinations. Quality built—closed-end aluminum tubing, rigidly held in cast aluminum brackets that are adjustable for height in dovetailed mounting extrusions. Brackets also adjustable to any desired centers.



Detail shows how dove-tail extrusions (which mount on any centers) hold brackets at any desired height.

Write for Bulletin CL635

VOGEL-PETERSON CO.
Rt. 83 and Madison St. ● Elmhurst, Illinois

PA.: READING . . .

the reason the parade may be cance this year is the fact that some people " don't like to work on floats." He explai that the same people have made the fl every year, and they do not get needed h from other persons.

Linette said leading clergymen of Protestant, Roman Catholic and Greek thodox faiths have been consulted and s felt that the project should be dropped one year.

Conference Elects Fetter President for Second Tern

By ERNEST J. HOH

LANCASTER—The Rev. Raymond L. Fet pastor of Christ Church, Elizabethtown, elected to his second term as president the Lancaster Conference.

The Rev. Henry K. Wohlgemuth was stalled as executive director of Luthe Service. Pastor Wohlgemuth will also s as case-worker.

The Lutheran Home in Lancaster has b notified that all non-ambulatory reside must be moved to the first floor. A plan build a one-story, fireproof nursing back of the present home is being c sidered.

Evangelism School Underway

A SCHOOL OF EVANGELISM is being h at Advent Church, Lancaster. The theol of evangelism is being presented by William H. Lazareth, of Philadelphia Se nary. Conference laymen are presenting practical methods of evangelism. About are enrolled.

THANKSGIVING RALLY of the Confere Luther League was held Nov. 22 at new, modern Swamp Lutheran Church. tendance was 476. They brought foodst for the Lutheran Home. The Leagues planning special co-operation with the In Mission program.

HOLY TRINITY CHURCH, Lancaster, Wallace E. Fisher and the Rev. R. Evelan, pastors, has added two more r

uries to the list of overseas missionaries orted under the unit plan of the Board oreign Missions.

ie new support goes to the Rev. Fred- G. Lueders, India, and to the Rev. les G. Ronkos, under appointment to guay. This brings the roster of mission- supported by Trinity Church to nine, at least one in each of the ULCA fields.

OLY SPIRIT CHURCH, a mission, is plan- its first building on the Lincoln High- several miles west of Lancaster. A al funds campaign will be launched at ner meeting early this month. The Rev. old Y. Sandy is the pastor.

ON CHURCH, Manheim, dedicated its educational building on Nov. 29. De- d by T. Norman Mansell, the $160,000 ture has been under construction for than a year.

on Church is known as the "Red Rose ch," where annually the symbolic pay- of one red rose is made for use of land granted by glassmaker Baron el in 1761. The pastor is the Rev. Ray- d Foellner.

CHANGES OF PASTORATE—

ILLINOIS

ER, A. J. From St. Stephen's Church, icago. Retirement.

RSON, KRISTINN K. From Rock Grove rish. Retirement.

MARYLAND

, THOMAS F. From St. Mark's Church mpstead. To Damascus, mission de- loper.

DO, RICHARD L. From Salem Church, tonsville, assistant pastor. To All ints' Church, Baltimore.

NEW YORK AND NEW ENGLAND

VELL, EUGENE L. From Resurrection urch, Rochester, N. Y. Retirement.

SOUTH CAROLINA

MER, WILLIAM R. From Our Saviour urch, Baltimore, Md. To St. Barnabas urch, Charleston.

VIRGINIA

AR, DEWEY L. From Trinity Church, Roanoke. To North Chatanooga, Tenn., mission developer.

MULLINS, TERENCE Y. From Bethlehem Church, Waynesboro, and Melanchthon Church, Weyers Cave. To Philadelphia Seminary, Pa., instructor.

YOUNT, KENNETH. From Trinity Church, Lebanon, Ind. To Edinburg parish.

A VITAMIN CALLED FAITH
New book by ANDREAS BARD
60 Capsules of Information and Inspiration
Arco Publishing Company, Inc.
480 Lexington Ave., New York, N. Y.
or ULC Book Stores $3.50

WANTED—ADMINISTRATOR
Applications or nominations of Lutheran laymen or clergy wanted for position as administrator to Home for the Aged. Please send brief outline of experience, training, and salary expected to Oakwood Lutheran Home, Mineral Point Road, Madison 5, Wisconsin.

LUTHERAN FOREIGN TOUR TO EUROPE
Meet Lutherans throughout Scandinavia and Central Europe. Study Lutheran work firsthand. See Oberammergau Passion Play. Visit 8 countries. Summer of 1960. Write Lutheran Foreign Tours, 318 Marshall Street, Horseheads, New York.

MATURE COUPLE
To care for group of adolescent children. Opportunity for Christian service in working with children. Adequate salary, room, board, social security, paid vacations, good personnel standards, sound working conditions. Must have understanding and warm Christian compassion. Lutheran Children's Home, P.O. Box 272, Ames, Iowa.

"8 MISTAKES PARENTS MAKE"
Every parent should have this new book about child training. It is free; no obligation. Simply address Parents Association, Dept. 14912 Pleasant Hill, Ohio.

FOR QUICK PROFITS AND REPEAT SALES
Sell Betty Anne Peanut Crunch and Creamy Mints, packed in attractive one-pound tins. Send for sample and details. Beddall Candy Co., Collingswood 7, N. J.

IN CONCLUSION

WE BROKE ONE of our own editorial rules a few weeks ago when we published an article called "Coal Country Crisis." Our rule is that we don't point our finger at some particular section of the country to call attention to its sins if these are widespread elsewhere. For instance, in editorial comments on racial segregation in the South we usually state that segregation in our churches, in housing, and so forth, is practically as common in the North as in the South.

The main point in "Coal Country Crisis" was that unemployment is unusually severe in the anthracite mining area of northeastern Pennsylvania (most of America's hard coal is in this five-county region). This situation is a serious problem for our churches, of course. There have been long-range efforts to diversify industrial activity in the area.

But there was a secondary point in the "Coal Country" article which kicked up a disturbance. The writer described quite skillfully a teen-age "forced marriage," and stated that "pastors have reported, in unguarded moments, that half or even two-thirds of their weddings are 'shot-gun' affairs."

A COAL REGION newspaper, the Pottsville *Republican*, deplored our article in a sensible and somewhat sad editorial, stating that "sometimes dad's wages aren't enough. Then it becomes necessary for mother to go out to the nearby shirt factory to get the employment that keeps the family going . . . With both parents employed . . . the job of bringing up the children is not as satisfactory as it might be . . ."

Nobody likes to have his part of the country portrayed as a sort of "Tob Road." A few years back *Time* m zine published a one-page piece enti "Sin in Sweden" which was violently futed by Swedes who said their cou isn't much different from any other c try in its sex morals.

Only a tireless researcher such as late Dr. Alfred Kinsey could determ whether illicit romance is more preva in the coal regions—or in Sweden—t elsewhere. Pennsylvania's coal coun are extraordinarily diverse in social st ture, with second-generation Welsh, Sl and so forth, mixed up with eighth-g eration "Dutch." These people beh like people in industrial communities most anywhere, like steelworkers in G or railroaders in Altoona.

Further, very few of the miners Lutherans. Our people are more g erally employed in businesses and t tories than in the mines. If there i higher than usual amount of fornicat among our youth, it isn't due to pres day economic circumstances.

THIS IS a subject well worth seri study anywhere. We may be grateful the author of "Coal Country Crisis" attracting attention to it. His statis are doubtful, but may be a helpful sh treatment.

There has been in the Christian chu and family life since the earliest day powerful influence to aid youth in achi ing responsible conduct which is warded eventually in satisfying and during marriage. If there is any defa these days in exerting this influence, ought to be aware of it.

Maybe we are spending so much ti worrying about inflation and the thr of the H-bomb that we haven't p enough attention to the danger of te age erosion. —ELSON RUF

no matter how you look at it

10

...now you can afford ten

In these days of rising living costs, savings are hard to come by. Yet by putting aside a small portion of every paycheck you will be able to create an immediate estate of $10,000 for your family with the Lutheran Mutual Selector Plan. This low cost protection is available to you because substantial savings are made by the Company when it handles larger policies. These savings are passed on to you in the form of more protection for less money invested.

To find out how little it takes to own a $10,000 Selector Plan, send your name, address and age to the Home Office or contact your nearest Lutheran Mutual representative.

Lutheran Mutual

LIFE INSURANCE COMPANY

Home Office • Waverly, Iowa

THE LIBRARY
PACIFIC LUTHE
2750 MARIN AV
BERKELEY 8 CA

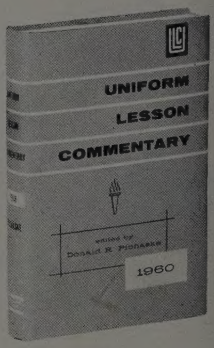
7th ANNUAL EDITION

1960

UNIFORM LESSON COMMENTAR

edited by Donald R. Pichaske

Complete, one-volume resource book which goes beyond the usual verse-by-verse scriptural comments, by placing the emphasis on teacher-pupil discussion of lesson topics. This results in the pupil's rapid discovery of the current value of each lesson and helps to develop all-important original thinking and more thorough understanding. **$2.95**



prepared by 4 leading scholars

1st Qtr.: **"The Acts of the Apostles"—*William M. Horn***
2nd Qtr.: **"Sermon on the Mount and Parables"—*Russell F. Auman***
3rd Qtr.: **"A Century of Great Prophets"—*Lloyd M. Wallick***
4th Qtr.: **"Passages of Spiritual Power"—*Henry E. Horn***

framework for each lesson

background—approach easing into the lesson
comments the lesson as a whole, followed by verse-by-verse treatme which anticipates questions
gist perspective of the whole passage
sidelights interesting related items
digging deeper probing the subject further
something to think about provocative questions for thought and cla discussion
daily Bible readings preparing for next Sunday's lesson

UNITED LUTHERAN PUBLICATION HOUSE

2900 Queen Lane, Philadelphia 29, Pa.
115 S. 13th St., Philadelphia 7, Pa.
32 N. Second St., Harrisburg, Pa.
1233 Hampton St., Columbia 1, S. C.
3103 W. Sixth St., Los Angeles 5, Calif.
22 W. Madison St., Chicago 2, Ill.
610 Wood St., Pittsburgh 22, Pa.
31 E. North Ave., Baltimore 2, Md.
805 Locust St., Des Moines 9, I
17 Park Place, New York 7, N. Y.
219 W. Sixth St., Austin 61, Texas
11 Arzuaga St. (P.O. Box 335), Rio Piedras, Puerto Rico
237 King Street W., Kitchener, Ont., Can